

BRAHMA SUTRA

CHAPTER 2

1st Pada

1st Adikaranam to 13th Adhikaranam

Sutra 1 to 37

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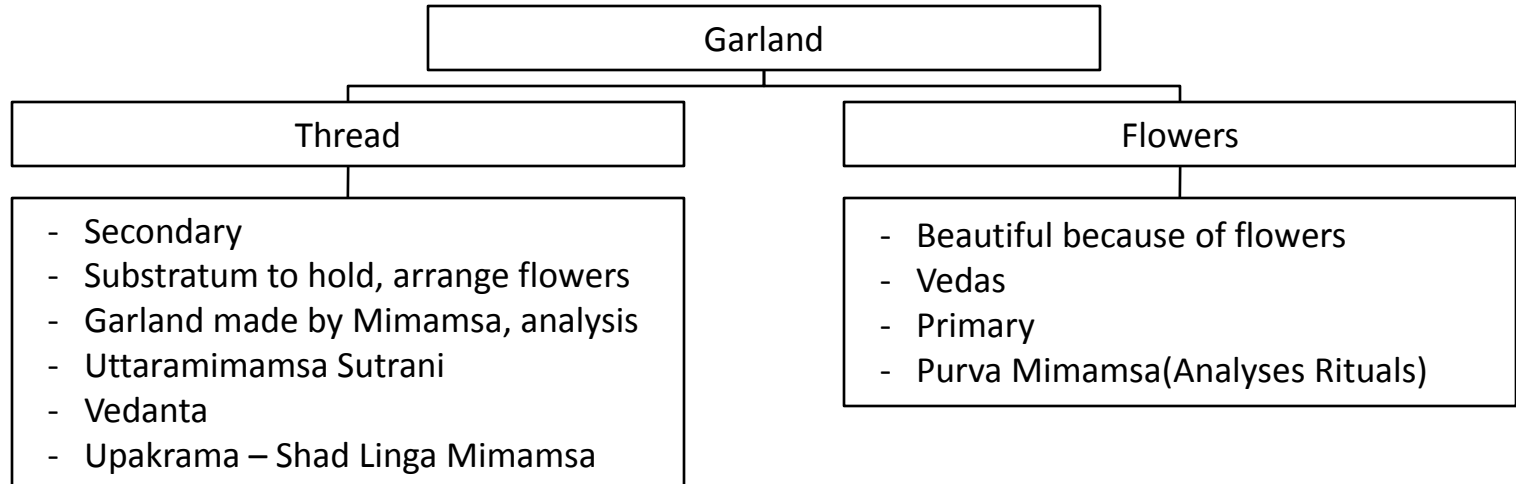
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1st Chapter :

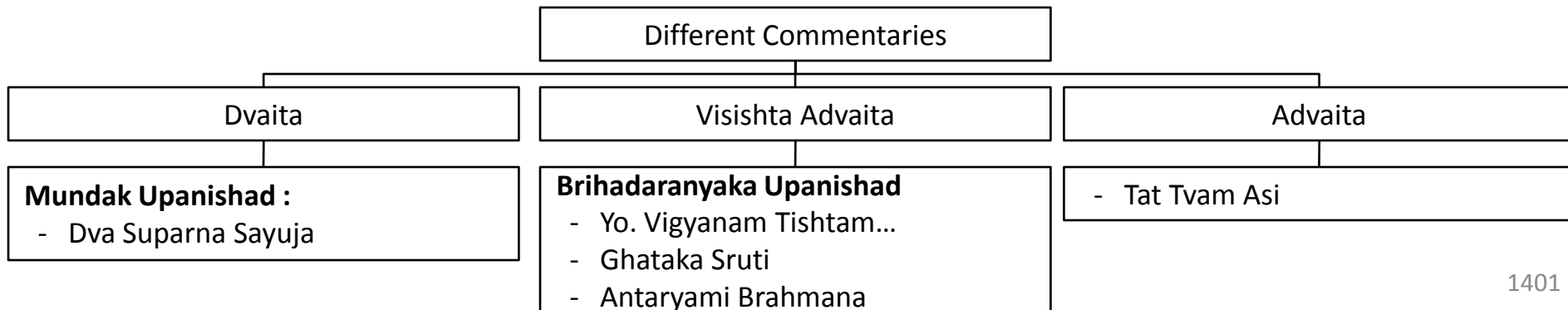
- Samanvaya Adhikaranam - Vedanta not philosophy of Vyasa.

Philosophy :

- Teaching unaided by Scriptures = Speculative invented by human reasoning.
- When Scriptures come, can't use name philosophy – Not Speculative.
- Teaching extracted from Vedantic, Scriptures not Paurusheya Darsanam but Apaurusheya Darshanam.
- Sutra = Thread to make, garland out of Vedanta statements.



- Central teaching not explicit.



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Brihadaranyaka Upanishad :

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः, यं विज्ञानं न वेद,
यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

yo vijñāne tiṣṭhanvijñānādantaraḥ, yaṁ vijñānaṁ
na veda, yasya vijñānaṁ śarīram, yo vijñānamantaro
yamayati, eṣa ta ātmāntaryāmyamṛtaḥ ॥ 22 ॥

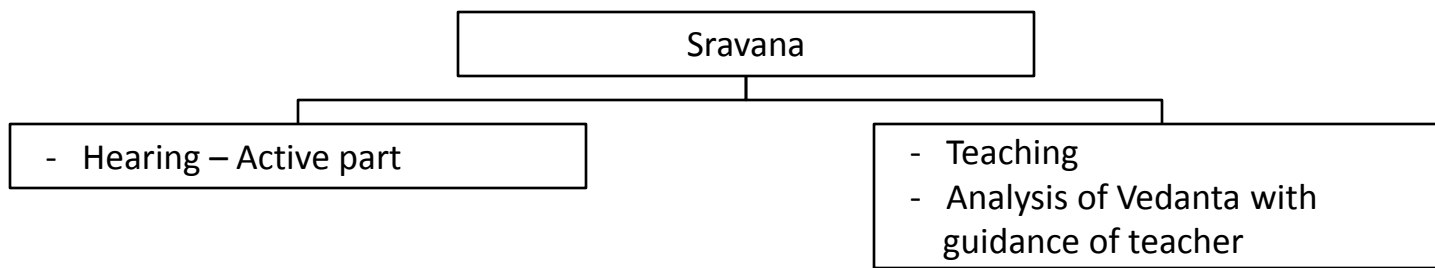
Chandogyo Upanishad :

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं
म्रियते न जीवो म्रियते इति स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच

Evameva khalu somya viddhiti hovaca jivapetam vava kiledam
mriyate na jivo mriyate iti sa ya eso'nimaitadatmyamidam sarvam
tatsatyam sa atma tattvamasi svetaketu iti bhuya eva ma
bhagavanvijnapayatviti tatha somyeti hovaca ॥ 3 ॥

The father said : “O Somya, know this : When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.” [Svetaketu then said] “Sir, please explain this to me again.” “Yest Somya, I will explain it again,” replied his father. [6 – 11 – 3]

- Jiva – Ishvara Bheda / Abheda. Samanvaya = Method of teaching to arrive at central teaching.
- Samanvaya = Means / Focus / Consistency.
- What is Tatparya Niranvaya – Consistent teaching of Vedanta?
- 1st Chapter – 4 Padas – 39 Adhikaranam – 134 Sutras



Vedanta :

- Unique Pramanam of Unique entity called Brahman.
- Independent Pramanam.

Veda Purva :

- Independent Pramanam. Apaurusheya Dharma.
- Vedanta – Deals with Apaurusheya Brahman. Svatantra Pramanam.
- Jagat Karana Brahman.
- Abinna Nimitta Upadana Karanam Brahman.

Others	
Accept Achetana Matter as Jagat Karanam	Bhagawan = intelligent Cause

Vedanta :

- Lord himself is material cause who converts into universe, manifests as universe is basis of our culture – Hence we worship tree, rivers...
- God as material Cause unique teaching in Vedanta.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

- Through knowledge of Brahman, one gets liberation.

Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।

tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

- a) Vedanta deals with Brahman alone.
- b) Knowledge of Brahman alone gives liberation.
- c) Vedanta Vichara alone gives that knowledge, Brahman Atma Aikya Jnanam.
 - “Brahma Jnanam is Atma Jnanam only, when it is “Known as ‘I’ “ - Anubhuti Prakasha.
 - If it is Known as anything other, it will be object in creation.

Keno Upanishad :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

(7) What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 – Verse 7]

- Object can't be Brahman.
- Whatever you objectify is not Brahman.
- Any object within time and Space finite. Does not deserve status of Brahman.
- Brahman = Brihat Tamat Vat
 - = Desha Kala Vastu Parichedatvat
 - = Shunyatvat Brahman.

- Brahman Jnanam alone gives liberation.
- Brahman Jnanam is Brahman Jnanam only when it is Atma.
- Brahman Jnanam = Jivatma – Paramatma, Aikya Jnanam.
- Chetana Brahman Jagat Upadana Karanam = Siddanta; Primary teaching. Chetana Karana Vada.

1st Chapter :

- Chetana Karana Vada, Siddanta and Purva Pakshi – Achetana Karana Vada Nirakaranam(Refutation).

Purva Mimamsa – Purva Pakshi :

- Karma = Theme of Vedas not Brahman.
- Shankara refutes Purva Mimamsa in Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat

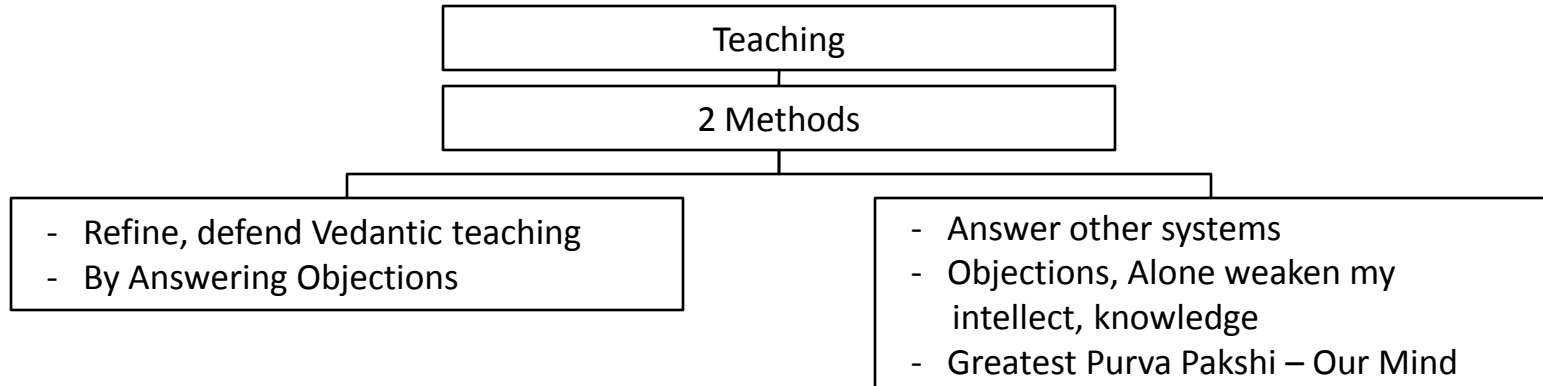
But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

Tat - Tu :

- 1st Chapter – Sufficient for Uttama Adhikara. Commentators writes maximum on 1st Chapter (1/3rd of Commentaries)

2nd Chapter : Purpose :

- Gives clarity and Conviction.



- Thinking – Alone makes you a human being.
- Don't think = Animal Janma, retrograde step.

Objections Rise in 3 ways

Sruti Virodha Rupa Dosha

- Teaching not keeping with Vedanta
- Jivatma / Paramatma – Aikyam
- Dva Suparna

Smriti Virodha

- Sankhya – Kapila Muni yoga, – Patanjali Rishi Nyaya, - Gautama Muni Veiseshika – Kanaada Muni
- 4 loosely called Smriti
- Keeps up with Veda Pramanam, Astikas
- Brahma Sutra also Smriti

Objections based on Tarqa / Logic

- Manu, Yajnavalkya, Parachara Smriti – in line with Veda.
- Validity of Veda becomes doubtful to reinforce teaching.
- Remove Smriti Virodha Dosha (Contradictions) to Reinforce teaching – Called Smriti Virodha Parihara.

3rd : Logic :

- Tarqa Virodha Parihara : If logic is a problem, reject, based on logic.
- Intellect always Nyaya Pakshapati.

Galileo :

- Ready to face wrath of Church because he Couldn't face his intellect.
- Sun alone centre of Universe, Intellect can't accept illogical.

3 Tasks – Virodha Pariharas / Corrections

Sruti

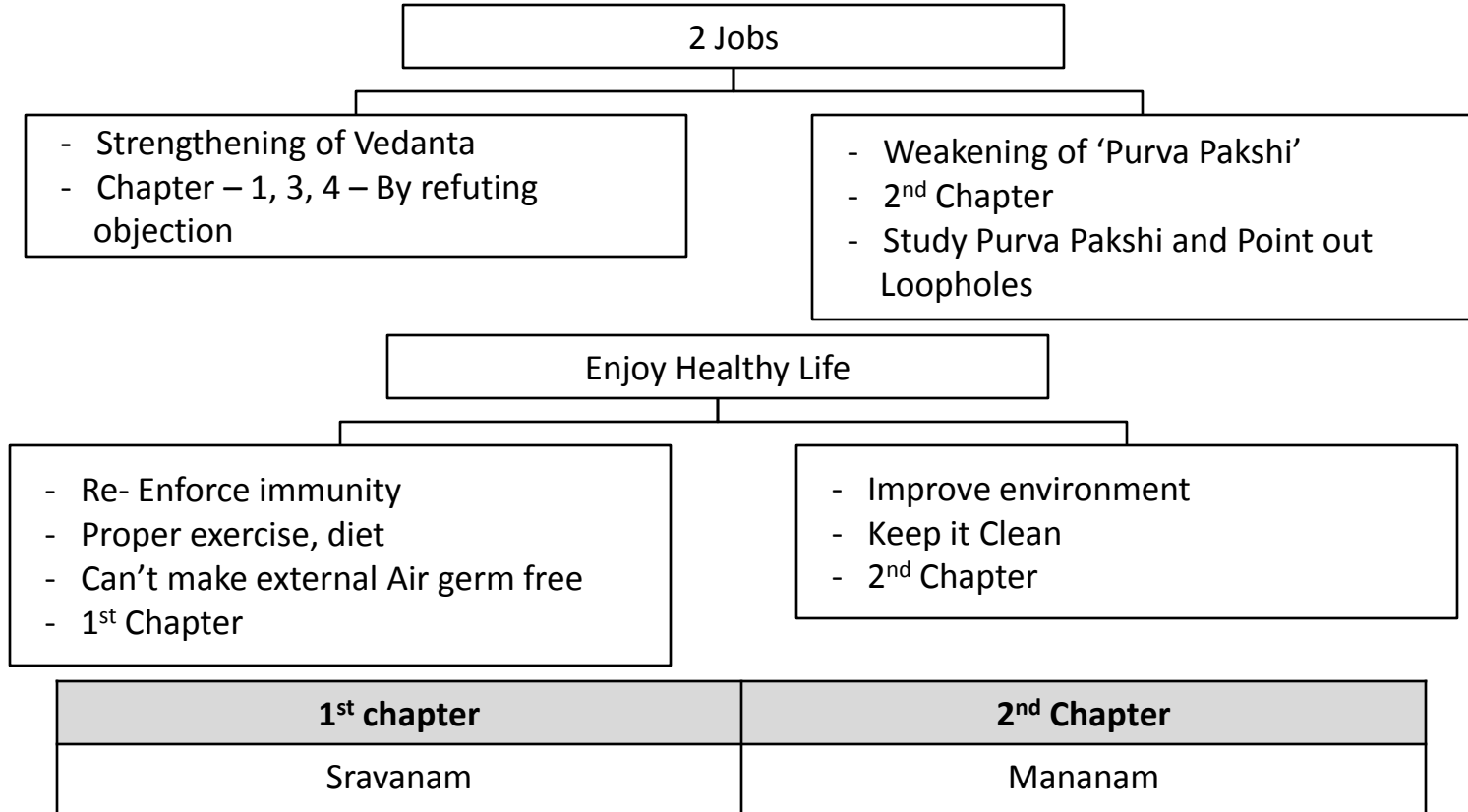
Smriti

Tarqa

- To make Vedanta Siddhanta as Central teaching.
- Since contradictions Resolved.

2nd Chapter :

- Called Avirodha Adhyaya, Defends Vedanta. Vedanta does not have Sruti, Smriti, Tarqa Doshas.



1st Chapter :

- Extract teaching out of Sruti, Vakyam from Dasha Upanishads.

2nd Chapter :

- No Vishaya Vakyam for most of Adhikaranam's I
- Avirodha Adhyaya. Smriti – Nyaya – Virodha Parihara. Refutation of Contradiction with Smriti Sankhya, Yoga, Nyaya, Veiseshika.

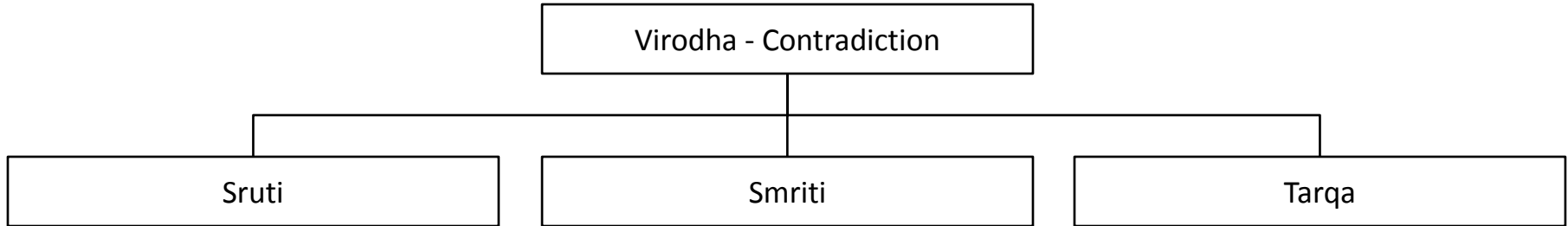
II – I – 1 :

स्मृत्यनवकाशदोषप्रसङ्ग इति
चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ।

Smrityanavakasadoshaprasanga iti
chet na anyasmrityanavakasadoshaprasangat ।

If it be objected that (from the doctrine of Brahman being the cause of the world) there would result the defect of there being, no room for certain Smritis (we say) no, because (by the rejection of that doctrine) there would result the defect of want of room for some other Smriti.[II – I - I]

- Smriti Anavakasha – Dosha Prasanga.
- Iti Chetna Anya Smriti Avakasha Dosha Prasangat.

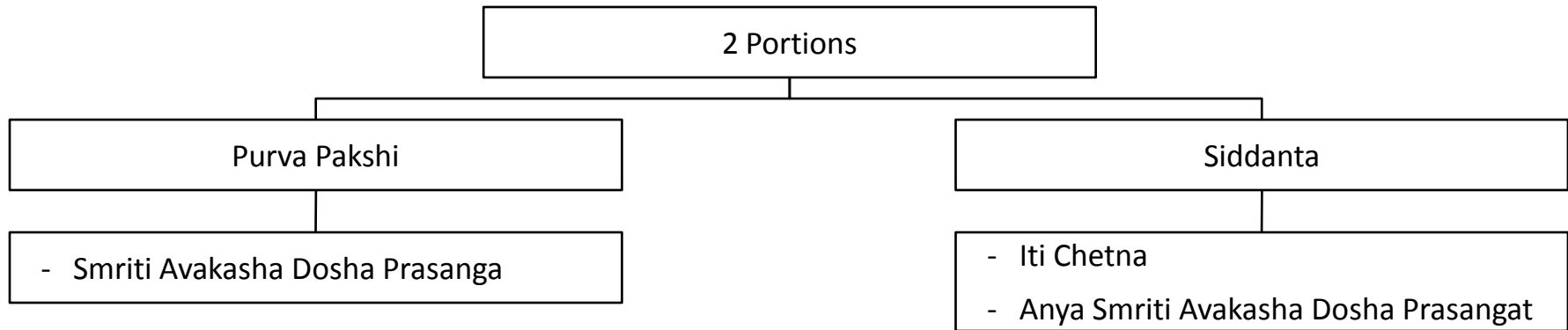


- See contradiction, refute and make our knowledge steady.

4 Astikas :

- Sankhya (Kapila), Yoga (Patanjali)
- Nyaya (Gautama), Veiseshika (Kaanada)
- 1st Adhikaranam – 2 Sutras
- Smriti Adhikaranam

Sankhya Smriti Virodha Parihara general analysis :



Purva Pakshi : To Siddantin

In 1st Chapter :

- You established Chetanam Karana Vada.
- Consciousness - Material Cause of creation contradictory to Sankhya Smriti which establishes matter as cause of creation.
- Both Sankhya and Vedanta get nourishment from Veda.
- Both brothers – one mother – Veda.
- If you reject Sankhya, you make – Veda redundant reject Buddhism ok Samanvaya should accommodate Sankhya as Kapila is brother.
- Have to accommodate Achetana Karana Vada.

Siddantin

- Manu Smriti – Puranas accept Chetanam Karana Vada. If I accept Sankhya, they will become Redundant.

Chetana	Achetana Karana Vada
<ul style="list-style-type: none">- Manu Smriti & Puranas- Accept – Ok- One rejection only	<ul style="list-style-type: none">- Sankhya – If I accept – will go against Veda- 2 Rejections will not be correct

- Defect of rejection common to both, my interpretation not wrong.
- Chetana + Achetana Karana Vadis have Smriti Dosha.
- I can't cut tree over which I am seated : (Vedas) + Draw nourishment.

Word Meaning :

a) Smriti Anavakasha Dosha Prasanga :

If Chetana Karana Vada Accepted, defect of redundancy of Sankhya will arise.

b) **Anya Avakasha Doshas :**

- If Achetana Karana accepted, Manu Smriti will be affected / Rejected.

Smriti	Avakasha	Dosha	Prasanga
<ul style="list-style-type: none"> - Sankhya - Achetana Karana Vada 	<ul style="list-style-type: none"> - Redundance - Uselessness - Lack of scope - Invalidness - Lack of validity 	<ul style="list-style-type: none"> - Defect in form of redundancy of Sankhya 	<ul style="list-style-type: none"> - Possibility

- Sankhya should not become redundant.

c) **Eti Chet :**

- If this is Argument.

d) **Na :**

- No defect

e) **Anya Smriti :**

- Anavakasha Dosha Sangat
- Other Smritis - Chetana Karana Vada.
- Chetana Brahman alone Jagat Karanam, Manu Smriti will be replaced.

Shankaras Argument :

- Manu Smriti not Redundant.
- It talks of Karma, all types of Dharma's and Chetana Karana Vada as philosophy. Not loose 1st camp Varna Ashrama side but only philosophy – (2nd Camp).
- Sankhya has no 1st Camp & 2nd Camp.

Rule :

- Pramanam, Apramanam or Madhye Pramanam Baliha.
- Between invalid and valid philosophy, valid stronger.

Sankhya	Manu Smriti
<ul style="list-style-type: none">- Apramanam- Going against Veda teaching- Contradicts Veda	<ul style="list-style-type: none">- Pramanam- Smriti gets validity from Sruti- Chetana Karana Vada has to be accepted

- 1st Rule valid when both Pramanam. When both Sakasha Pramanam + Niravakasha Pramanam.
- Yajnavalkya can have 2 wives → not central teaching.

Example :

- Pashu Himsa in animal sacrifice – Vedha Pramana Videha in yoga.
- Na Himsyat Sarva butani – Ahimsa Vidhi.
- Both in Pramanam - If you reject this law – It can't be applied elsewhere.
- Niravakasha Vidhi – If rejected in yoga context – In Non yoga context, ahimsa Vidhi useful.
- Ahimsa Vidhi – Savakasha Vidhi.
- Therefore in Yaga no Dosha.
- **Arjuna** : Rejecting ahimsa Vidhi is not a Dosha.
- Yudha – himsa - = Niravakasha Vidhi.
- Apply Savakasha, Niravakasha only when there are 2 Pramana Vakyam.
- Sankhya – Apramanam – hence rejected.

इतरेषां चानुपलब्धेः ।

Itaresham chanupalabdheh ।

And there being no mention (in the scriptures) of others (I. e ., the effects of the Pradhana according to the Sankhya system), (the Sankhya system cannot be authoritative)[II – I - II]

2nd Argument :

- Our controversy in field of Karanam – whether it has Sruti support or not... Come to Karya Prapancha.
- See which one is closer to Sruti In Karma field.

Srishti Prakriya of Sankhya :

- Mahat Achetana Tatvam
 - Ahankar Achetana Tatvam
 - Not in Sruti.
- } Introduced

Sruti Introduces :

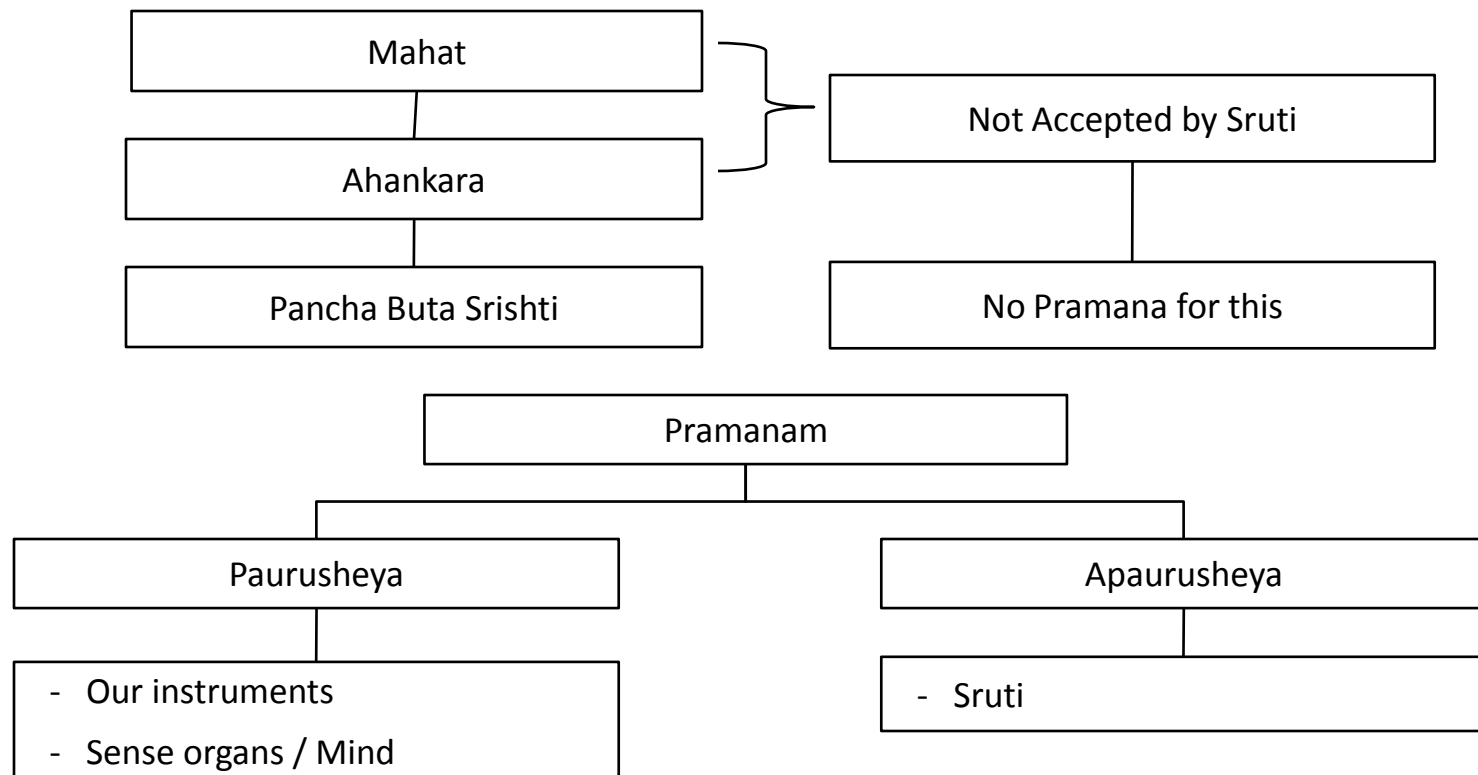
Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, Akasa is the trunk, earth is the tail or the support. About this Also there is the following Vaidika verse. [II – II – 2]

- Sukshma Bhuta Srishti.



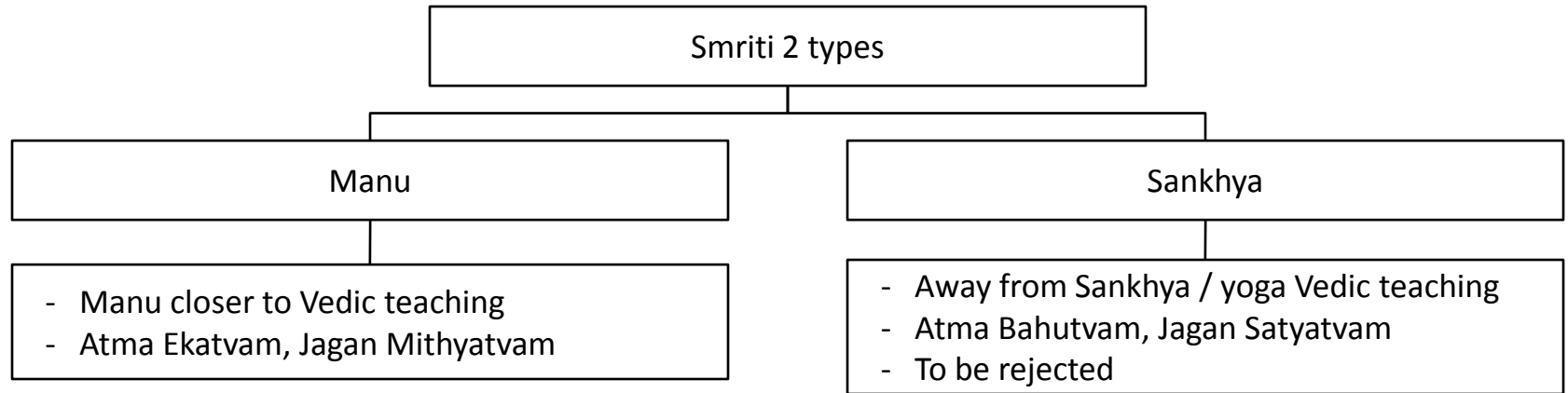
- Mahat, Ahamkara figment of your imagination not available for logic. Unproved categories of Achetana Tatvam.
- Sankhya invalid in Karyam and Karanam – Anupalabde, because of Non perception of others.
- Also there is no Smriti Virodha.

b) Itaresham :

- Other categories - Mahat / Ahamkara not available for sense organs.
- Sruti does not talk about Achetana Ahankara, Mahat Tatvam.

Chapter 2 – 2nd Sutra – 1st Pada :

- Vyasa – Answers objectors by Sankhya :



Sutra 1 :

- If Sankhya rejected, not Dosha.

Sutra 2 :

- Sankhya Against Veda.
- Karya – Karana Divergence.
- Mahat + Ahankara comes before 5 elements.

Pancha Pramana :

- Pratyaksha, Anumana, Upamana, Anupalabdha, Arthapatti.

Svarga :

- Apaurusheya, Veda Pramana Gocharam.

Vyasa :

- Mahat, Ahankara not validated by Paurusheya, Apaurusheya Pramanam.
- We can't imagine... there will be no finality.
- Category should have validity from Paurusheya / Apaurusheya Pramanam.
- Pradhanam also Apramanam.

Shankara :

a) If Purva Pakshi / Sankhya Says :

Katho Upanishad : Supports Mahat

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Ahankara accepted by Veda, Sruti Pramaanyam Asti... means coming to class with fresh mind but not intellect.

Brahman Sutra : 1 – 4 – 1 Discussed

आनुमानिकमप्येकेषामिति चेन्न
शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ।

Anumanikamapyekeshamiti chet na
sarirarupakavinyastagrihiter darsayati cha

If it be said that in some (recensions of the Vedas) that which is inferred. (i.e. the Pradhana) (is) also (mentioned), (we say) no, because (the word 'Avyakta' occurring in the Katha Upanishad) is mentioned in a simile referred to the body (and means the body itself and not the Pradhana of the (Sankhyas); (the Sruti) also explains (it). [I – IV – 1]

- Mahat, Ahankara Chetanam not Achetanam in Vedanta and meanings different Hence Sankhya rejected.

b) Sankhya :

- Personality of founder – Patanjali well known, Rishi, Muni, Tapasvi, has powers, Maha Purusha.

Kapila mentioned in Svetasvatara Upanishad :

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhisthaty eko visvani rupani yonis ca sarvah I
rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet ॥ 2 ॥

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden Colour and nourishes him with wisdom. [Chapter 5 – Verse 2]

- Kalipa came out of Bagawan.
- Kapila, golden, Hiranmayam self effulgent, omniscient, 'Hiranyagarbha' came out of Ishvara.

Taittiriya Upanishad : Sambita

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवी श्रिताः ।
अथो अन्नेनैव जीवन्ति । अथैनदीप यन्त्यन्ततः ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

annadvai prajah prajayante, yah kasca prthivigmsritah,
atho annenaiva jivanti, athainadapi yantyanatah,
annagmhi bhutanam jyestham, tasmatsarvausadhamucyate,
sarvam vai te'nnamapnuvanti, ye'nnam brahmopasate,
annagm hi bhutanam jyestham, tasmatsarvausadhamucyate,
annadbhutani jayante, jatanyannena vardhante,
adyate'tti ca bhutani, tasmadannam taducyata iti ॥ 1 ॥

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food, So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food, from food all beings are born, having been born, they grow by (consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [II – II – 1]

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

Kapila Srouta

- Kapila Avatara... Taught to mother Devahuti.

Shankara :

- All these Kapilas are not Sankhya Kapila.

Bagawatam :

- Kapila teaches Atma Ekatvam, Sankhya Kapila teaches, Atma Bahutvam Jagat Satyatvam.

Avatara Kapila :

- Advaitin
- Teaches Jagan Mithyatvam.
- Waking like dream
- Even thought objects are not there, we see in dream.
- Duality is not there now. We see duality 'Due to Maya Avidya'.
- Sankhya word used in Vedanta Gita – Chapter 2 – Means 'Wisdom' nothing to do with Kapila Darshanam.

Sankhya :

- Kapila Sidda Purusha – Gita – Among Siddhas – Kapila with Supra sensuous powers.

Shankara :

- How Kapila got Siddhi?
- Thru Vedas – Derived power from Veda which are more powerful.
- Veda superior to Kapila. Person lesser than Veda.

Sankhya :

- Kapila – Sarvagya
 - Kanaada – Sarvagya
- } Like Phd - Title

Shankara :

- If both Sarvagya, how they contradict.

Sankhya	Nyaya
<ul style="list-style-type: none"> - Pradhanam Jagat Karanam - Sat Karya Vadi - Atma Achetanam, Jadam - Based on foundation of Tarqa 	<ul style="list-style-type: none"> - Param Anu Jagat Karanam - Asat Karya Vadi - Atma Chetanam

In 2nd Chapter : Logic of Sankhya exposed

- Sankhya is Sruti, Smriti, Tarqa, Anubava Virodha.
- Tradition not based on personality. Nobody greater then Veda.
- Even Avatara not greater then Veda.
- Aurobindo, Vivekananda flow through test of Veda.
- Study from one who has methodology of teaching.
- 80% - Follow Prasthan Trayam.
- 20% - Godhead – Interpret.

Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३-२० ॥

Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action.[Chapter 3 – Verse 20]

- For Chitta Shudhi, guru Prapti, Jnana Prapti.
- If majority contradictory, reject it .

Taittiriya Upanishad :

- I taught Dharma – Way of life – follow elders – follow guru for Right / wrong.

Shastram :

- Shasanat Trayate Iti shastra - Protects humanity.
- After liberation drop Shastra.
- 1st – hold to god, gives guru, Shastram. Then Shastram gives yourself to yourself.
- 1st Adhikaranam over.

Summary of entire 2nd Chapter – All Adhikaranam in 4 Padas.

1) Vishaya :

- Samanvaya done in 1st Chapter consistency, All Upanishads dealing with Brahman as Jagat Karanam – is Vishaya of 2nd Chapter.

2) Samshaya :

- Whether consistency established or not Siddavaha or Assidhavaha – Clear or not.

3) Purva Pakshi :

- Samanavaya – Assidaha not clearly by established because of Virodha.
- Contradiction with Sruti / Smriti / Tarqa Virodha will change from Adhikaranam to Adhikaranam.

4) Siddanta :

- Samanvaya Siddaha, Samanvaya Established.
- Avirodha – no contradiction.

5) Sangati :

- Appropriate position.
- 2nd Adhikaranam – one sutra - Etena yoga Pratyuktaha. Yoga close to Sankhya.

Sutra 3 :

एतेन योगः प्रत्युक्तः ॥ ३ ॥

etena yogaḥ pratyuktaḥ || 3 ||

By this the Yoga philosophy is (also) refuted. [II – I – III]

- Sankhya does not accept Ishvara. Nirishvara Vada.

Vedanta :

- Rejects Ishvara in Paramartikam. Ishvara = Brahman.
- Advaita Makaranta.

In Vyavaharika :

- Jiva / Jagat / Ishvara Bheda exists

In Paramartika :

- Jiva / Jagat / Ishvara Bheda Nasti.
- Ishvara as real as world in Vyavahara.
- In Sankhya - Vyavaharika Ishvara not accepted.

Sankhya :

- Jiva = Purusha
- Jagat = Matter
- Matter naturally evolves – Natural Darwin evolution – No god – Against Christianity – theory of natural Selection - Evolution of Guna - Brain exists. Prakrti evolves into creation. Purusha is there to experience – no Ishvara Required Shankara refutes in 2nd Pada.

Yoga :

- Matter can't evolve without Ishvara, underlying consciousness principle - Ishvara required in Jiva / Jagat / Ishvara – format.
- Yoga allows Ishvara
- Ashtanga yoga for Tatvam Darshanam
Rest all same as Sankhya.

Vyasa :

- Pratyukta – Answered already.
- Already rejected.

Word meaning :

- a) Ekene : By this refutation of Sankhya.
- b) Yoga Smriti also
- c) Pratyuktaha = is also rejected.

- 3rd Sutra – 2nd Adhikaranam over.

1st + 2nd Adhikaranam :

- Vedanta does not have any contradiction with Sankhya / Yoga.
- If Veda Aviroadha, Tarqa Aviroadha, don't mind.
- **Sankhya – definition of Purusha :**
 - Asanga – Accepted.
- **Definition of Prakrti :**
 - Trigunatmika - Accepted
- All Smriti partially acceptable.
- Sankhya / yoga – Taken up more.
- Nyaya / Veiseshika – very little Shishta Aparigraha Smriti.

Sankhya Yoga :

- Shishta Parigratha Sruti – heavily taken.
- Yama / Niyama – values taken, useful.
- Asana / Pranayama – Useful, taken.
- Non essential features borrowed to convey ideas.
- Sruti Prakriya – Contradictory.
- Stages + Division of creation : Bagwatam / Gita -/ Manu Smriti talks of Sankhya Srishti.

Gita : Ashtada Prakrti

भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these
are my eightfold Prakrti.[Chapter 7 – Verse 4]

- Why borrow contradictory portion.
- Tatparya Rahitam – Nonessential.
- Srishti Prakriya = Adhayaropa.
- Veda negates Srishti by Apavada. Srishti is Upaya for Advaita Avatara.

Svetasvatara Upanishad :

नित्यो नित्यानां चेतनश्चेतनाना- मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman I
tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaish II 13 II

He is the eternal among the eternal, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

Gita :

एषा ते ऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 – Verse 39]

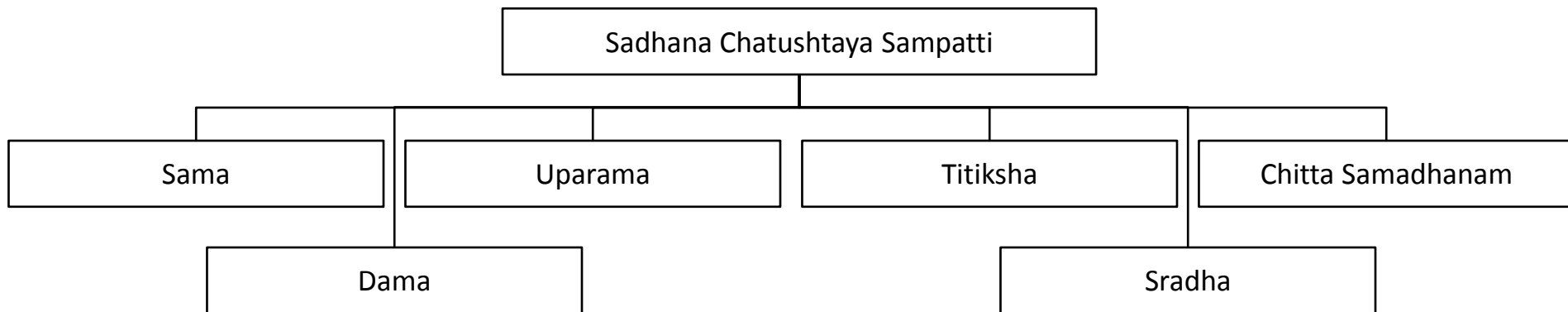
- Nothing to do with Sankhya Darshanam.
- Sankhya here means “Veda – Darshanam yoga” in Gita.
- Not Patanjali meditation but Vedic meditation.

Purva Pakshi :

- Vedanta, Nonessential feature becomes essential.

Example :

- ‘Nirvikalpaka Samadhi’ optional means for Chitta Shuddhi one of methods.



- Nirvikalpa Samadhi for Chitta Samadhanam as one of Sadhanas.
- Nirvikalpa Samadhi – not means for Advaita Jnanam.

Misconception :

- Get knowledge through Sravanam and Anubava in meditation.
- This is most prevalent view and justified logically.

Waking : Savikalpa Avastha

- Division of subject, object, instrument – Triputi means Dvaitam.
- What Advaita Jnanam you get is Dvaita Jnanam. To become Advaitam experience - required
- Divisions go only in Nirvikalpaka Samadhi. In Sleep divisions go away.

Yoga :

- Chitta Vritti Nirodha, cessation of all thoughts Experienceless state.
- No objects, no corresponding subject remains in Svarupam of oneself.
- Ritham Bava Tatra Pragya during Samadhi, wisdom enlightenment one enjoys – carries reality.

Patanjali Yoga Sutra :

ऋतंभरा तत्र प्रज्ञा ॥४८॥

ritambhara tatra prajna ||48||

Therein is direct cognition (Prajna), which carries and holds the unalloyed Truth [Chapter 1 – Verse 48]

- During Samadhi, wisdom enlightenment one enjoys – carries reality .
- Yoga concentrates on Nirvikalpa Samadhi as central theme.

Example :

Old Tamil movie :

- Hero sells hick up medicine hick cupping.
- Who will believe.
- Nirvikalpa experience – confirms Advaitic knowledge. Patanjali should have been greatest Advaitin in the world but talks of Dvaitin.

Patanjali's Theory :

- Atmas many – Dvaitam.
- World also real, Atma real, many.
- Nirvikalpa Samadhi = Medicine.
- Nirvikalpa Samadhi has not helped him for Advaitic knowledge or in confirmation of Advaitic knowledge.
- Only enquiry into Veda Vakyam gives Advaita Jnanam.
- Neither Sankhya or yoga. Without yoga can attain Sadhana Chatustaya Sampatti and obtain Jnanam through Vichara + Moksha.
- Need physical health, values, Psychological health.
- 2nd Adhikaranam over

4th Sutra :

न विलक्षणत्वादस्य तथात्वं च शब्दात् ।

Na vilakshanatvadasya tathatvam cha sabdat II.1.4

The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures. [II – I – IV]

Vilakshanat Adhikaranam :

General Introduction :

1 & 2 – Adhikarana :

- Smriti yoga Virodha.
- Sankhya + yoga refuted.
- Here Tarqa Virodha Parihara.
- No logical contradiction in Vedanta.
- Sankhya / Yoga Argue Vedanta is illogical.

Shankara :

- Why should we Discuss logicity and illogicality.
- Vedanta – Neither Tarquena Matina Apaniya.
- Anya Atarquam Anupramanam.
- Logic has no access in field of reality.
- Logic deals with only objective relative world.

In Karma Khanda :

- Emphasis is on action, not in knowledge
- Knowledge plays secondary role.

When + Where to put Vedas?

Karma Khanda :

- Anushtana Pradhana.

Vedanta :

- Jnana Pradhanam.
- Nothing to do but something to know, begins with knowledge, ends with knowledge.
- Jnana Anantaram Kartavyam Kinchit Nasti.
- Jnanam puts end to all Karmas.

Gita :

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

Superior is knowledge-sacrifice to sacrifice with objects, O Parantapa. All actions in their entirety, O Partha, culminate in knowledge. [Chapter 4 – Verse 33]

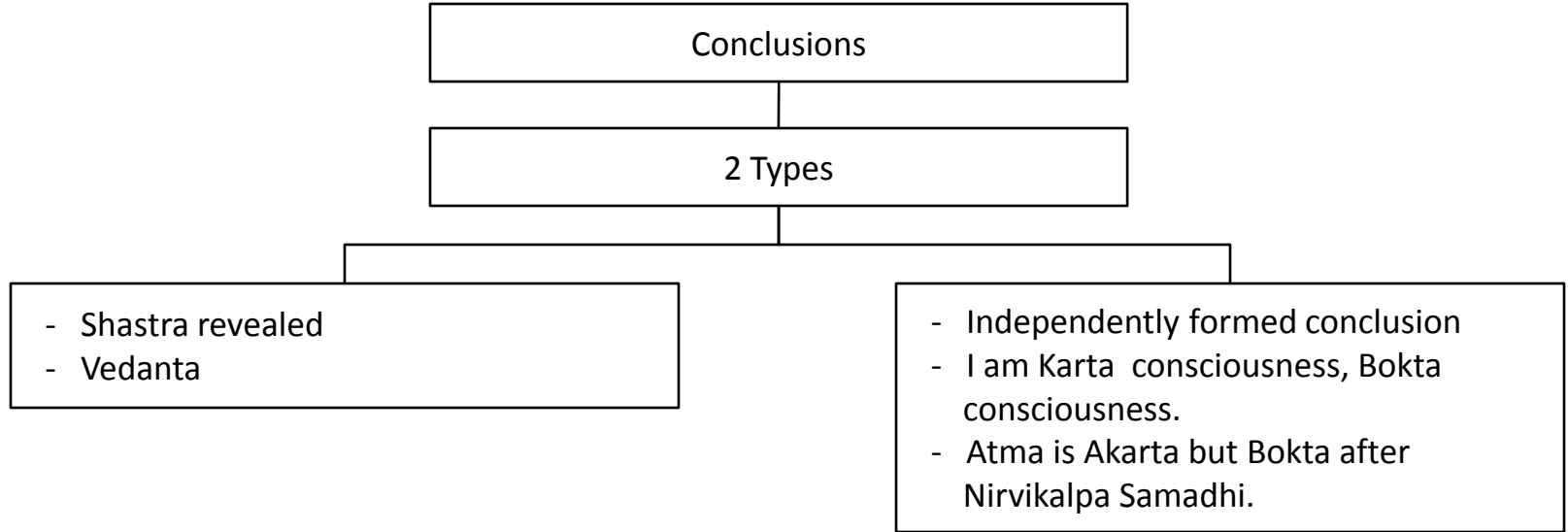
- Where knowledge and understanding important, have to resolve contradictions.
- Intellectual process important.
- Vedanta talks about something already available not introducing mysterious Brahman but ever evident Brahman.
- I conscious being am Brahman.
- We already have several conclusions, misconception of that subject, ever evident I.
- 'I' am already evident Chaitanyam but conclude I am Deha, Prana, Manaha.

Sankhya + Yoga :

- Also say, I am different from body + mind.
- Sitting in Nirvikalpa Samadhi, They conclude I am consciousness different from body + mind but conclude – there are many consciousness.

Vedanta :

- Consciousness is Siddha Vastu



- Nirvikalpa Samadhi – supports whatever conclusions I have.
- Tarqa is required – Srotavyaha, Mantahyaha.
- Mananam alone gives clarity.

Panchadasi :

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥५४॥

**Tabhyām nirvicikitse'rthe cetasah sthāpi tasya yat I
ekatānatva metaddhi nidi dhyāsana mucyate II 54 II**

And, when by Sravana and manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (Ninidhyasana). [Chapter 1 – Verse 54]

- Tabyam Nirvikichitsu... Sravanam and Mananam gives final knowledge.
- Nididhyasanam – not for knowledge or for confirmation of knowledge but to eliminate habitual thinking.

Sutra 5 :

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ।

Abhimanivyapadesastu viseshanugatibhyam

But the reference is to the presiding deities (of the organs) on account of the special Characterisation and also from the fact of a deity so presiding. [II – I – V]

Word Analysis :

- a) **Tu** : However
- b) **Abhimani Vyapadesa** - With reference to presiding Deity – In relevant cases.
- c) **Viseshanu Anugatam**
 - Because of such specification in Sruti and because of Pervasion of presiding deity.
- a) **Tu** : Refutation of Purva Pakshi – Eka Desha Vasi (Sankhya negation)
 - Abhimani Vyapadesha...
 - Abhimani Devata – Presiding deity.
- b) **Vyapadesha** = Reference
 - Vedic reference is only to presiding deity - Tatu Teja Aik Shante.
Tatu Apaha Aik Shante
 - Fires + water – thought.... Means Devatas thought....
 - Surya Devata Namaskara.... not inert Surya Namaskara.
 - Wherever inert mentioned, take Devata Visesha Anugatibhyam.
 - Visesha = Specification.
 - Veda itself uses Devata in such context – before or after Chetana Agni... Kaushitaki mantra, Chandogyo mantra...
 - Devata comes in 6th Chapter...

Anugatihi :

- Inherence of Devata in every inert object revealed by Sruti.

Agnihi Vag Butva – Aitareya Upanishad :

अग्निर्वाग्भूत्वा मुखं प्राविश
द्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यः
श्चक्षुर्भूत्वाक्षिणी प्राविश
दिशः श्रोत्रं भूत्वा कर्णौ प्राविश
त्रोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविश
श्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृ
त्युरपानो भूत्वा नाभिं प्राविश
दापो रेतो भूत्वा शिश्नं प्राविशन् ४

Agnir-vag-bhutva mukham pravisat
vayuh prano bhutva nasike pravisat
adityas- caksur-bhutvaksini pravisat
disah srotram bhutva karnau pravisan
osadhi-vanaspatayo lomani bhutva tvacam pravisan
candrama mano bhutva hrdayam pravisam
mrtyuh apano bhutva nabhim pravisat
apo reto bhutva sisnam pravisan. || 4 ||

Then fire, having turned into speech, entered the mouth; Air having become scent, entered the nostrils; the sun, having become the sight, entered the eyes; the quarters, having become the hearing, entered the ears; the deities of the herbs and the trees, having become hairs, entered the skin; the moon, having become the mind, entered the heart; the god of death, having become the out-breath, entered the navel; the god of waters, having become the seed, entered the generative organs. [I – II – 4]

2 Fold Inert Objects

Indriya

Organs

Made of Prakrti

Accepted by Sankhya

- Agni outside

- Agni Devata Is – Vak Butva in mouth. In eyes – Surya Devata Agni Devata...

Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥७॥

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāś ca sarve prati devatāsu,
karmāṇi vijñānamayaś ca ātmā pare'vyaye sarve ekī bhavanti. ॥ 7 ॥

The fifteen Kalas go back to their source; all the powers seated on the senses go back to their corresponding deities and all his Karma and the Atman, all these become one, in the highest and imperishable Brahman. [III – II - VII]

- All organs go away from body. Devatas leave body at time of Death. Outside also Devatas present.
- Because of these reasons, accept there is Achetana Prapancha separate from Devata.
- Achetana Prapancha created by Achetana Prakrti not by Chetana in Brahman.

Sutra 6 :

दृश्यते तु ॥ ६ ॥

drśyate tu ॥ 6 ॥

But it (such Organisation of life from matter) is also seen. [II– I - VI]

Siddanta :

- Drishyatetu

General Analysis

- Sankhya refuted by Vyasa.

Purva Pakshi :

- Cause and effect must be similar in Advaita. That rule is not violated. In Sankhya.

In Vedanta :

Cause	Effect
Chetanam	Achetanam

In Sankhya :

Cause	Effect
Achetanam	Achetanam

- Tarqa supports Sankhya, not Vedanta.

1) Salakshana Niyama :

- Acceptable to Vedantin.
- Law of similarity between cause + effect is acceptable. It is not violated in Vedanta.

Answer 2 :

- Salakshanya Niyama acceptable but not applicable in Vedanta.
- No question of violation.

Vyasa :

- Gives this answer in Arambadhi Adikaranam

Answer 3 :

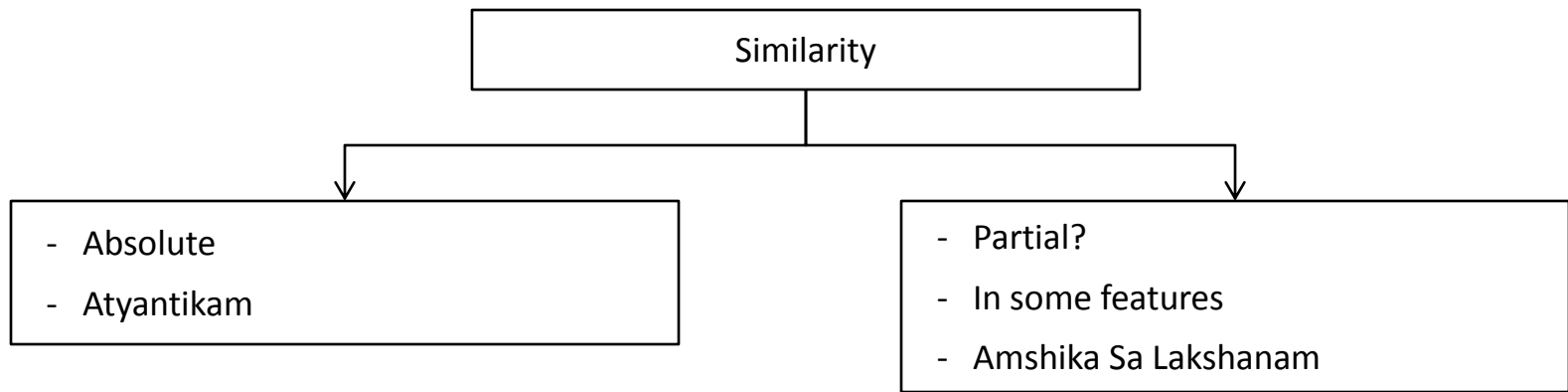
- Salakshya Niyama not acceptable to us alone - Vyasa.
- 1 + 2 – Tushyantu Durjane Nyaya (Tholanju Po!)
- Abyupethya Vada

Answer 1 :

- Salakshanya Niyama acceptable, not violated by Vedanta, Shankara.

Question to Kapila – Sankhya :

- Cause + effect must be Sa – Lakshanam – Similar or identical?



Atyantika Problems :

- Cause + effect not called cause + effect.
- Can't call it effect.
- No 2 things.
- Cause is effect, effect is cause have to accept. Some common features between cause + effect.
- Brahman and Jagat – Salakshya
- Prakriti and Prapancha – Salakshya.

Chapter 2 – Sutra 3rd – 3rd Adhikaranam

- Logical contradiction refuted. Samanvaya of 1st Chapter is illogical is charge of Sankhya :
- Vyasa – Not Logical.

Contradiction :

- 1 + 2 Sutras – Karya – Karana Yoho Salakshana Virodha.

Material cause – Effect similarity exists	
<ul style="list-style-type: none"> - Gold – Ornaments - Clay – Pot - Specie – progeny 	<ul style="list-style-type: none"> - Salukyam (Similarity) exists

Sankhya :

Cause	Effect
<ul style="list-style-type: none"> - Prakrti - Both material - Trigunatmikam 	<ul style="list-style-type: none"> - World / Prapancha - Salukyam - Karya - Karana

- Salukyo - Sankhya theory is Accepted.

In Vedanta :

Brahman	World
<ul style="list-style-type: none"> - Upadana Karana - Chetanam - Cause 	<ul style="list-style-type: none"> - Achetanam - Jadam - Effect

How Salukhyam?

Answer : 3rd Sutra :

एतेन योगः प्रत्युक्तः ।

Etena yogah pratyuktah ||.1.3

By this the Yoga philosophy is (also) refuted.[II – I - III]

Drishyatetu

3 Answers

(1)

- We accept Salukya Niyam a is not Violated in Vedanta
- Law of similarity between cause + effect

- “Shankara”

(2)

- Accept Salukya Niyama between cause + effect but Irrelevant to Vedanta
- Hence no need to concur

- Implied later in 6th Adhikaranam Arambadhikaranam
- More clear

(3)

- Law of similarity
- Salakshanya Niyam a - Don't accept
- No question of violating law

- Vyasa
- 3rd Sutra

दृश्यते तु ॥ ६ ॥

drśyate tu || 6 ||

But it (such Organisation of life from matter) is also seen. [II– I - VI]

3rd Answer :

Brahman	World
Cause	Effect

Sankhya :

- Salukshanyam is there between Brahman + world.

Shankaras question :

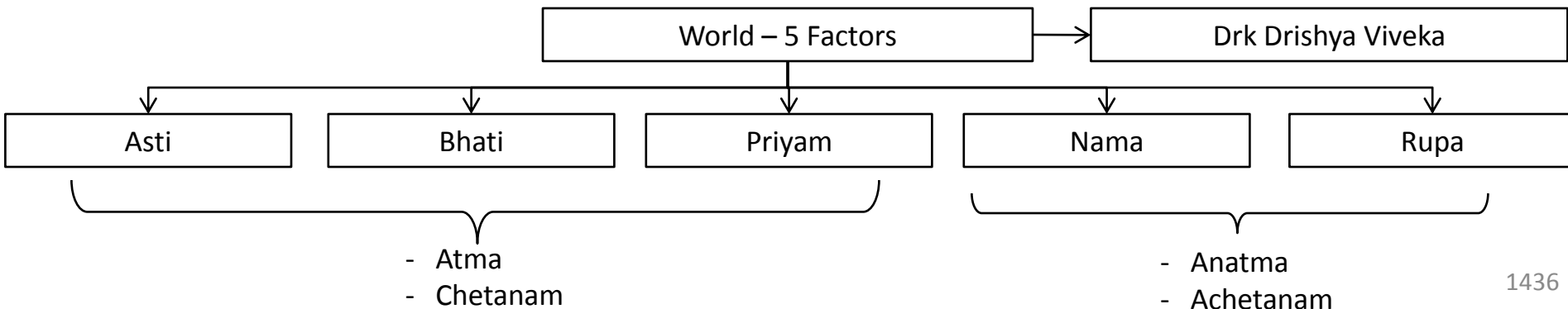
- When you say there should be common features between cause + effect do you mean commonness should be absolute – Atyantika? Apekshika – Relative?

Sankhya :

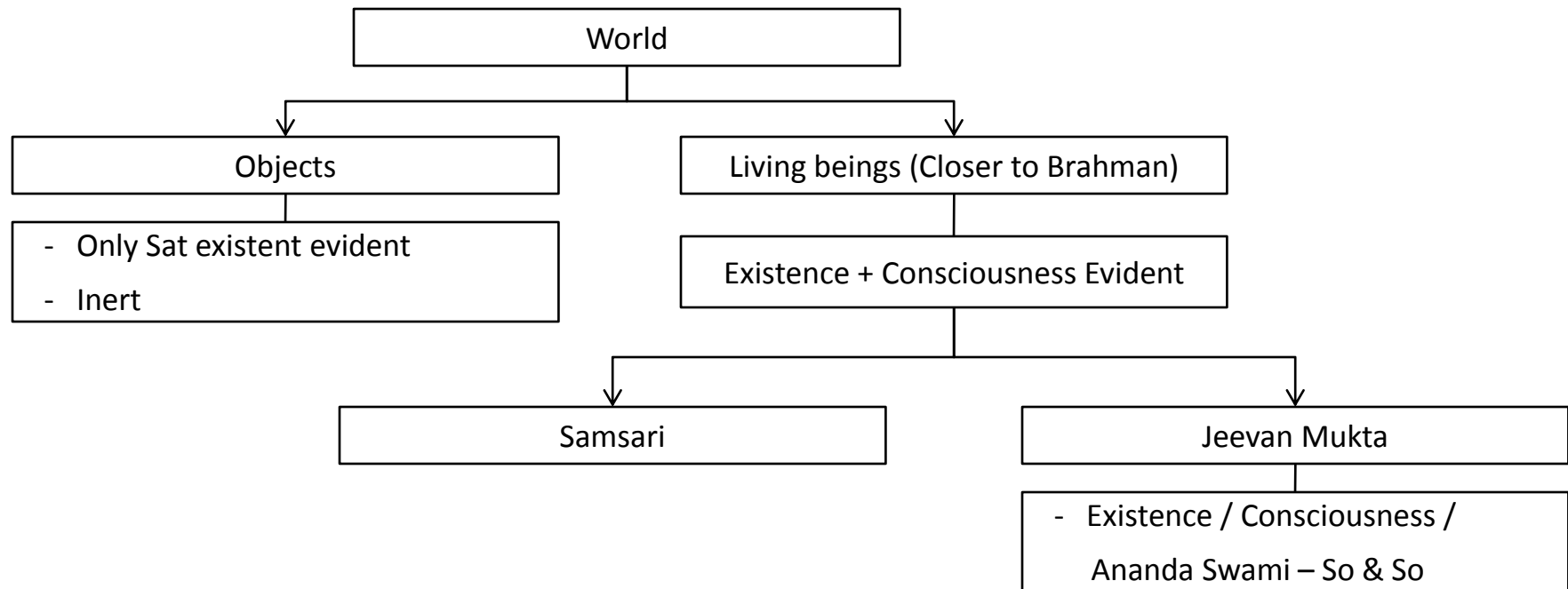
- Cause + effect should be similar if 100% similar – why 2 words for one entity?
- 2 words because of dissimilarity. It will Neutralise Karya Karana Sambandha.

Prakrti	Prapancha
<ul style="list-style-type: none">- Avyaktam- Gunas in equilibrium	<ul style="list-style-type: none">- Vyaktam- Guna is inequilibrium

- Some similarities, dissimilarities like parents – children – some similarities.
- Karya – Karana Yoha Salakshanam Brahman Prapancha Yoho – Salakshanam.



- Existent – Sat – Asti
 - Evident – Bhati – Chit
 - Source of Ananda / Priyam / Joy
 - World borrows – 3 from Brahman.
- } Belongs to Atma



- World similar to Brahman from Sat, Chit, Ananda Aspect.
- Salakshana Niyama – Not Violated – No logical contradiction – 1st Answer.

2nd Answer :

- More important / more serious, we accept Salakshanam but not applicable.

Example :

- Income Tax – law not applicable - Upanishad mentions Karya – Karana Sambandha between world + Brahman in beginning, Adhyarupa stage, Srishti stage.

- In Apavada Prakarāham, teaching culminates – Upanishad negates Karya Karana Sambanda. Ultimately Brahman not – Karanam. For this it has :

a) Sruti support : Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

anyatra dharmādanyatrādharmādanyatrāsmātkṛtākṛtāt |
anyatra bhūtācca bhavyācca yattatpāśyasi tadvada || 14 ||

Naciketas said: “That which thou Seest as other than virtue and vice- as right and ‘Unright’, as other than cause and effect, as other than the past and future-tell me that.’ [I – II – 14]

- Anyatra dharma – Adharma
- Kruta – Akruta

↓ ↓

Karyam Karanam

Madhu Brahman – Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गाथर्वणोऽश्विभ्यामुवाच । तदेत-
द्विषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि
च ; तदेतद्ब्रह्मापूर्वमनपरमन्तरमबाह्यम् , अयमात्मा ब्रह्म
सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥

idaṁ vai tan madhu dadhyañ ātharvano' śvibhyāṁ uvāca,
tad etad ṛṣiḥ paśyann avocat:

rūpaṁ rūpaṁ pratirūpo babhūva,

tad asya rūpaṁ praticakṣaṇāya;

indro māyābhiḥ puru-rūpa īyate.

yuktā hy asya harayaḥ śatā daśa iti.

ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi bahūni cānantāni ca,
tad etad brahmāpūrvam, anaparam, anantaram, abāhyam,
ayaṁ ātmā brahma sarvānubhūḥ, ity anuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, '(He) transformed Himself in accordance with each form; that form of his was for the sake of making him known. The lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to him are yoked ten organs, nay, hundreds of them. He is the organs; He is ten and thousands – many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of every – thing, is Brahman. This is the teaching. [II – V- 19]

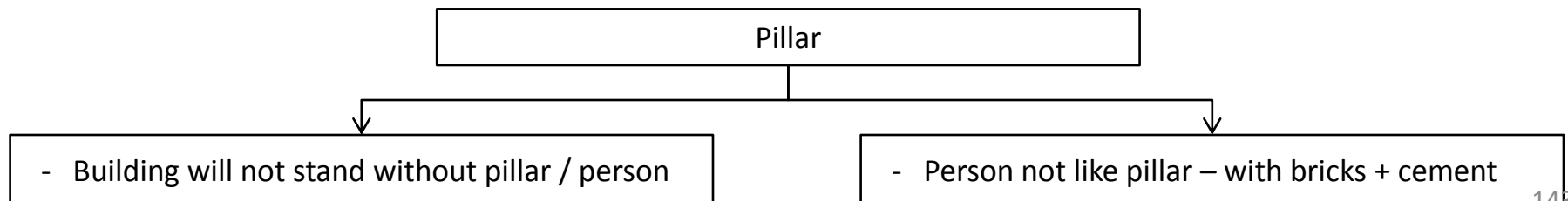
- Without Karya – Karana
- Brahman not a cause

b) Logic Support :

- Brahman is Nirvikaram, without any change
- Brahman can't modify to become effect. To become Material Cause, it has to modify to become effect.
- Subject not subject to change. It is not product of world – Nirvikaratvat Brahman Na Karanam Aryutum Bavati.
- In intermediary stage, Upanishad talks of Brahman as though Karanam.
- Vivarta Upadana Karanam
- As though cause

Samanya Dharma :

- Has courage of lion
- Lion club member.
- Brahman is called Karanam because world has some similarity to Brahman.
- Take known similarities and don't apply dissimilarities.



- Take Heya Amsha not Upadheya Amsha.

Brahman	World
Cause	Effect

- Don't take Sa Lakshanya Niyama rule between Vivarta Upadana Karanam + Karyam. It is not Applicable.

Example :

- Rope – Snake... Sa Lakshya Niyama not applicable
- Milk – Curd... applicable.
- Rope... as though Karanam... Vivarta Upadana Karanam.
- Between Brahman + World, Salakshanya Rule, Amsha not applicable.

What rule is to be applied?

तदनन्यत्वमारम्भणशब्दादिभ्यः ।

Tadananyatvamarambhanasabdadibhyah

The non-difference of them (i.e. of cause and effect) results from such terms as 'or i gin' and the like [II – I – 14]

Rule :

- Effect can't exist separate from cause.



Effect is dependent of cause = Mithya cause is independently existing = Satyam.

- Satyam – Mithya Sambanda alone indicated by Karya – Karana Sambanda.
- Don't extend too much and ask too many questions regarding srishti.

- Means over importance given to Srishti.
- Understand one Amsha – world can't exist independent of Brahman.
- Brahman Satyam, Jagan Mithya. World is eternal – Mithya.
- Brahman is eternal – Satyam.
- World has never arrived. It is eternally Mithya.
- Brahman is eternally Satyam. Karyam – Karanam meant to Convey Karyam can't exist separate from Karanam.
- World can't exist separate from Brahman.
- Karyam is born... Therefore world is born – don't take like that. Don't take – Karyam has beginning, World has beginning.

Take it As :

- Pot is not a substance – only Nama Rupa. World is not a substance... Only Nama Rupa clay. Only substance – is Brahman.
- Vivarta Karya Karanam Sambanda... (As though Sambanda) – Salakshana Niyama Nasti.
- In Parinama Karya Karana Sambanda, Salakshanaya Niyama Asti. In Vedanta. Karya – Karana Sambanda is as though - Arambadhi Adhikaranam elaborates this crucial teaching of Vedanta.

Answers 1 + 2 :

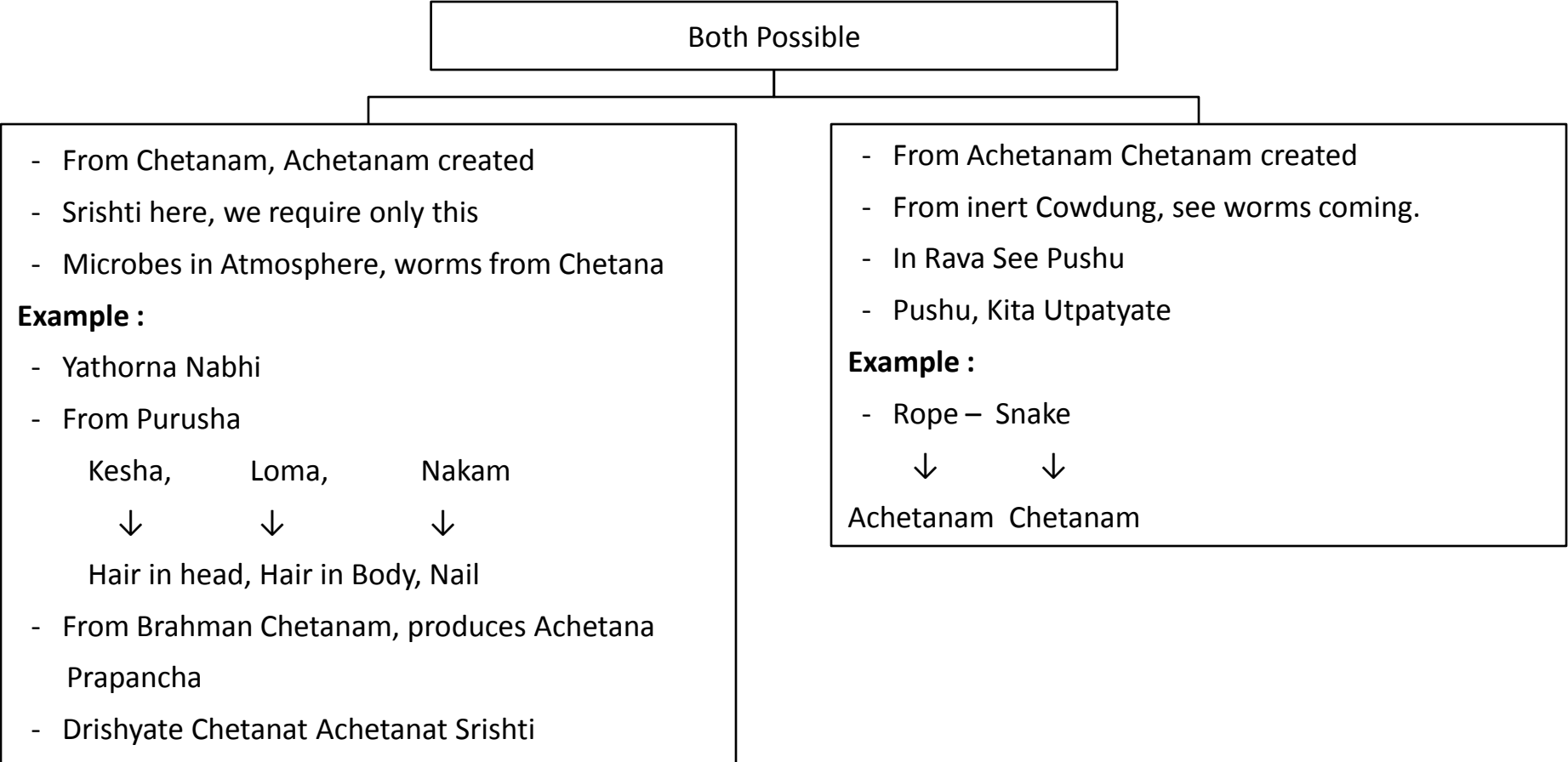
- Accepted
- Abyupethya Vada
- Answer given by accepting Purva Pakshi.

Answers 3 :

- Don't accept Sa Lakshanya Niyama
- Our real stand this Sutra
- You can't talk about similarity between cause + effect.
- Brahman(Chetanam) - How Achetana Prapancha comes out of it?

Assumption / Stand :

- Chetanam can produce Chetanam.
- Achetanam can produce Chetanam.
- This rule violated in our existence both ways.



Srimad Bhagavatam :

*ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasiṣyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ*

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called Yogamāyā, just as a spider creates a cobweb by its own energy and again winds it up.[Chapter 3 - Verse 19]

Sankhya Purva Pakshi :

- Example I don't accept hair, Loma, Nakam born out of Shariram – Pancha Bautikam – from matter, matter created.

Shankara :

- Body not inert, Achetanam
- Let me test on you if you are inert Body becomes Chetanam by Chidabasa, reflection.
- Body = Chetana matter
- Hair = Achetana matter – can be cut. Big difference, big Vailakshanyam between Chetana matter & Achetana matter but have Karya – Karana Sambandha.
- Transactions possible because of difference between Chetana matter and Achetana matter in every transaction, Chetana matter employing Achetana matter.
- Body, Mind - Employs table, chair, dress, notebook
Bokta Chetana matter - Employs Bogya Prapancha
- Because of Vailakshanyam only, transactions possible.
- There is Karya Karana Sambanda between Chetana matter & Achetana matter.
- Karya Karana Madhye Salakshana Niyami Nasti.
- Sharira – Keshavat Yova Vyabicharat.
- 3rd Answer of Sutra - general Analysis over..

Word Analysis :

a) **Tu** : But

b) **Drishyate** - See difference between cause & effect

- **Tu** - Rejection of Sankhya.

Drishyate :

- Violation of rule is experienced directly. Salakshanya Niyama held by Sankhya –
- From matter body – Kesha, Loma, Nakam, Matter born.

Siddantin :

- Law not applicable
- Brahman can happily be Jagat
- No logical contradiction in Chetanam Brahman becoming Achetana Vastu.
- This rule established in Samanvaya Chapter – 1 – Not Shaken
- 2nd Chapter - 6th Sutra – over.

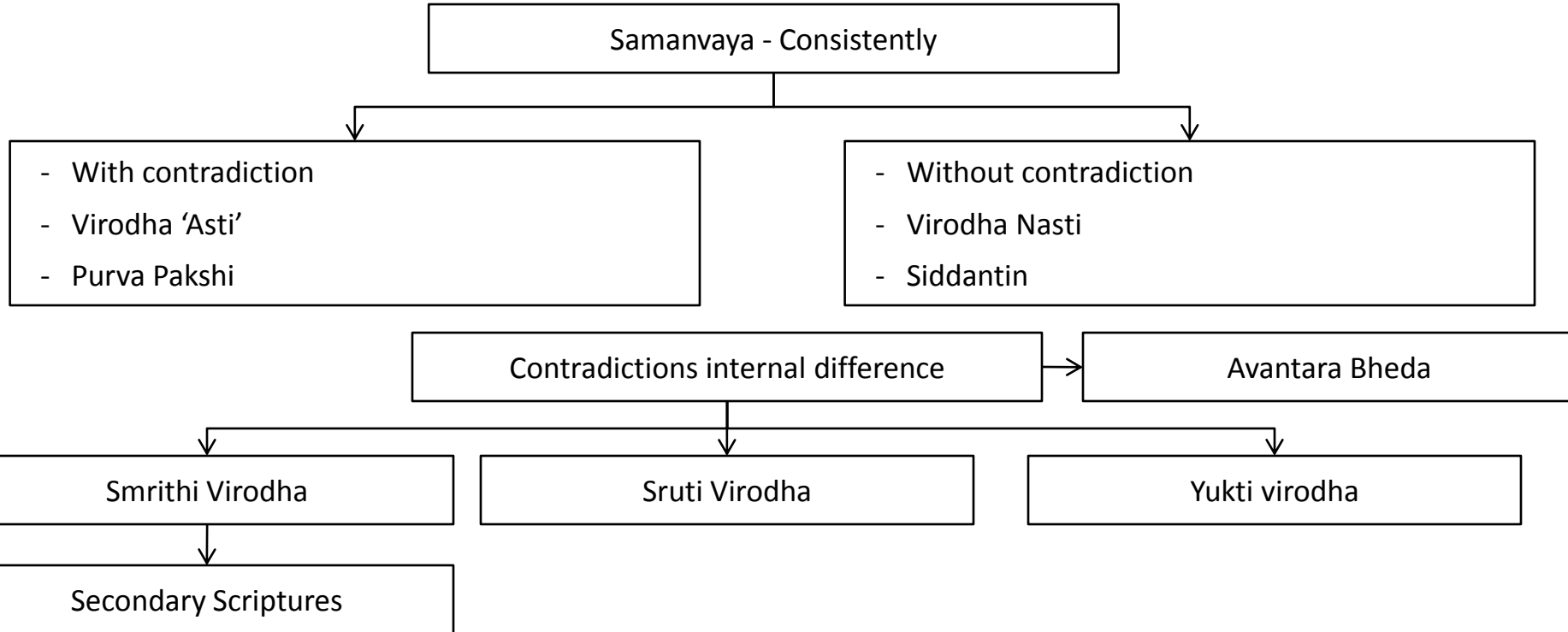
Lecture 149

(Important Lecture)

Avirodhadhya – No Defect of contradiction.

- Virodha Rupa Dosha Nasti. In Vedanta teaching established in Chapter 1 in form of Samanvaya.

Vishaya :



1st Sutra :

- Sankhya Smriti virodha Parihara.

2nd Adhikaranam :

- Yoga Smriti Virodha Parihara.

3rd Adhikaranam :

- Sa Lakshanya – Niyam upheld – 8 Sutras.

Sankhya :

- Karana – Karya Prapancha
- Both material – Have Similarities

Vedanta :

- Salakshanya Niyama not Upheld
- Karana Karya
 ↓ ↓
 Brahman Prapancha
- Atyantika Vailakshanya eva asti.

Vyasa – Refutes Sankhya :

Sutra 4 :

न विलक्षणत्वादस्य, तथात्वं च शब्दात् ॥ ४ ॥

na vilakṣaṇatvādasya, tathātvam ca śabdāt ॥ 4 ॥

The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures. [II – I – IV]

Sutra 5 :

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ।

Abhimanivyapadesastu viśeṣhanugatibhyam ॥.1.5

But the reference is to the presiding deities (of the organs) on account of the special Characterisation and also from the fact of a deity so presiding. [II– I - V]

Sutra 6 :

दृश्यते तु ॥ ६ ॥

drśyate tu ॥ 6 ॥

But it (such Organisation of life from matter) is also seen. [II– I - VI]

Brahman :

- Chetanam alone, Jagat Karanam.
- Chetana Karana Vada established Prakrti can't be Material Cause of creation.
- Chetanam Eva Jagat Karanam established in 3 Sutras.
- Vilakshana Adhikaranam.

Sankhya :

- World can't come out of Chetana Brahman.

General Notes :

- Why Vedanta difficult to accept by other Darshanams?

Question by Sankhya :

- Was this creation present in Brahman before it originated.
- Asti Va.
- Nasti Va.

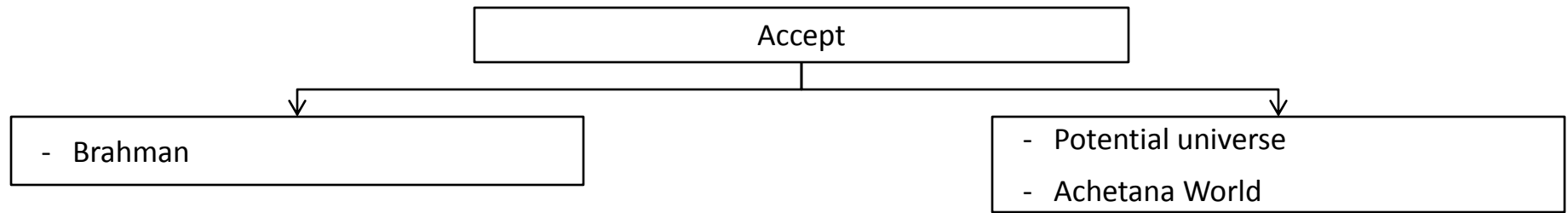
2 Philosophies : Mandukya Upanishad – 3rd Chapter**Asat Karya Vada :**

- World was non existent in Brahman before creation.
- What is the problem if fresh universe created?
- Law of conservation of matter – Violated.
- Matter can't be created / Destroyed.

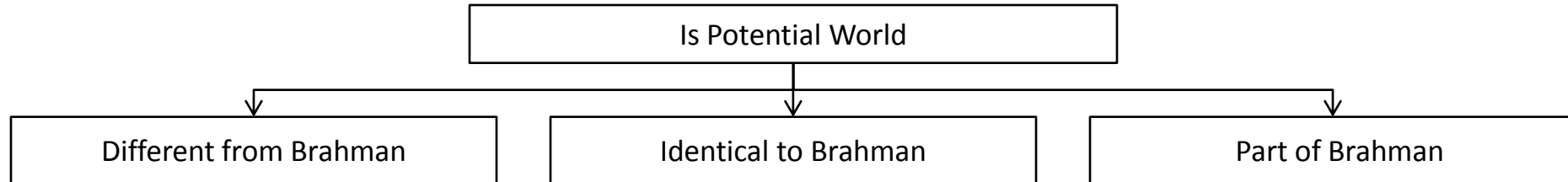
Sat Karya Vada :

- World already existent in Brahman in potential form, Unmanifest form called Maya.
- Accept matter before creation.

Problem for Advaitin :



How to accommodate Dvaitam?



- If we accept this, we will be jumping from Asat Karya Vada to Advaita Hanihi.
- If Potential world in Brahman – clean duality.
- If Potential world identical with Brahman then world also Chetanam.
 - Matter – Energy

↓
Achetanam

Say :

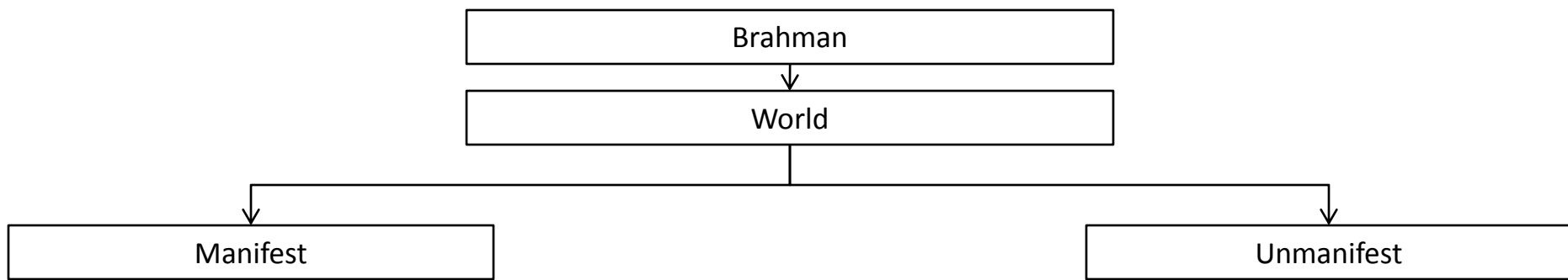
- World is part of Brahman in one corner.
- Padosya Butani, Tripadasya 3/4 Brahman – 1/4 World - Brahman.

Purusha Suktam :

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāḡīśca pūruṣaḥ,
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

“This much is his Glory only. And Purusha is much more than all these. The entire universe of happenings(Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable consciousness. [Verse 3]



Advaitins Answer :

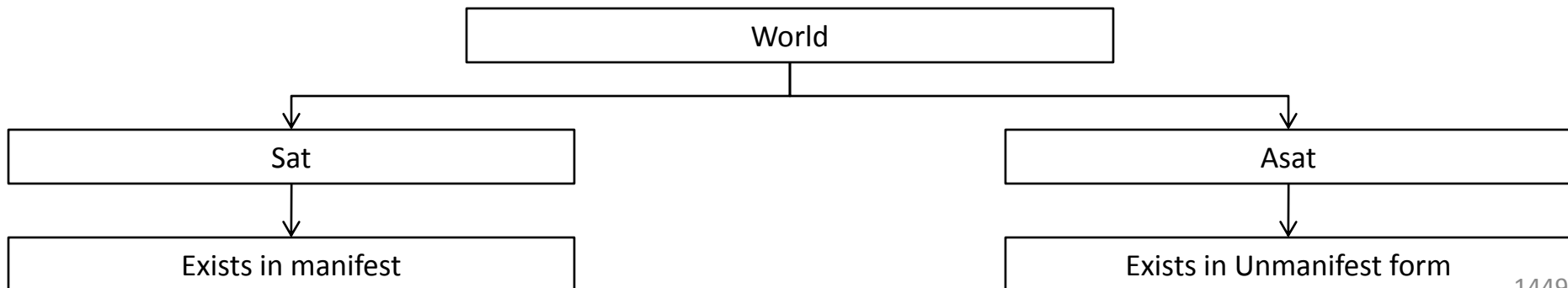
- World part of Brahman
- Part not separately Counted, therefore Advaitam.

Advaitin :

- World part of Brahman. Part not separately counted. Hence Advaitam.
- If part of Brahman – Brahman endowed with part but Advaitin says :
- Brahman is Nirvikalpam, Niravayavam Svagata Bheda Rahitam.

Sankhya :

- Brahman can't have part. How you accommodate potential world as part of Brahman?
- Can't Say – Potential world is not there.
- How did the world come into being? You end up in Asat Karya Vada.



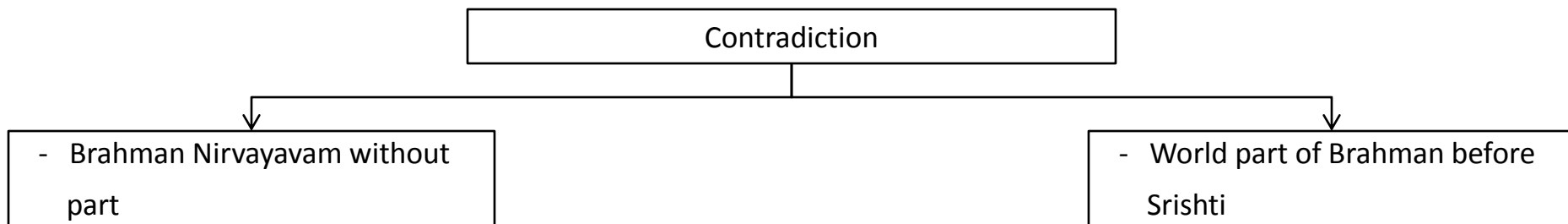
- Sankhya Say's Advaitins creation theory is wrong! No 3rd possibility.

Siddantin :

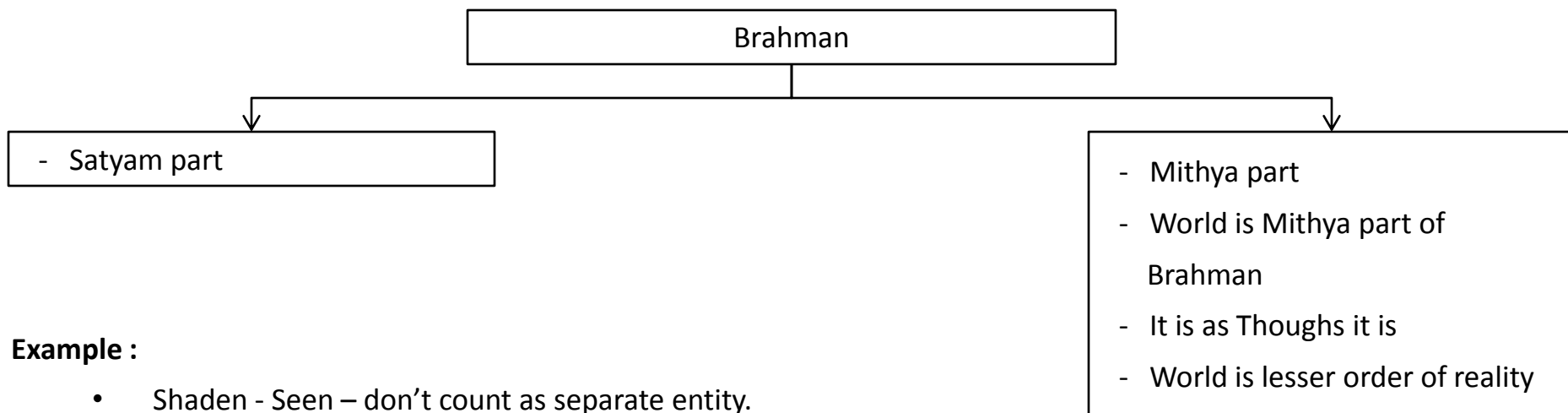
- As long you accept only existence and Non existence – Sat – Asat only 2 categories, there will be problems in cosmology, Accept – 3rd Possibility.
- Sat – Asat Vilakshana – Mithya Srishti Vada.
- Sankhya, yoga, Nyaya, Veishikas, Purva Mimasa, Visishta Advaitin, Dvaitan does not accept Mithya.
- They can't assimilate concept of Maya / Mithya – hence Advaita Unswallowable.
- Understand Mithya + Understand Brahman + Advaitam.

Mithya theory :

- World was existent in Brahman potentially. That potential world comes to manifestation. Law of conservation of matter not Violated.
- Where was it existent?
In Brahman.
- Question** : will Brahman become Savayavam and Dvaitam. With self and Unmanifest / Potential world.



- World is part of Brahman and world can't be away from Brahman



Example :

- Shaden - Seen – don't count as separate entity.
- Mirror reflection seen, don't count as separate entity.
- Dream experienced, not counted as 2nd entity.
- World like Svapna experienced, not 2nd entity. Brahman is only substance, reality.

Visishta Advaitins problems :

- Example has limited application, If totally like original – It will be called original not example.
- World like Svapna, Visishta Advaitin don't accept at all.
- They extend example. World can't be counted.

Visishta Advaitins Mistake :

- If unreal dream has to come, we should have experienced real waking.
- Unreal Svapna... Waking real Svapna - See if unreal world in waking or real world, has to be seen.
- Wrong Extention of example.
- Should not extend example.

Example :

- Man - Pillar of Organisation not like Brick / Cement without him – Organisation collapses.
- Pillar Jadam – Man not Jadam Brahman Satyam, Jagan in potential form in Brahman is Mithya.

Important :

Vedantins Srishti Prakaranam :

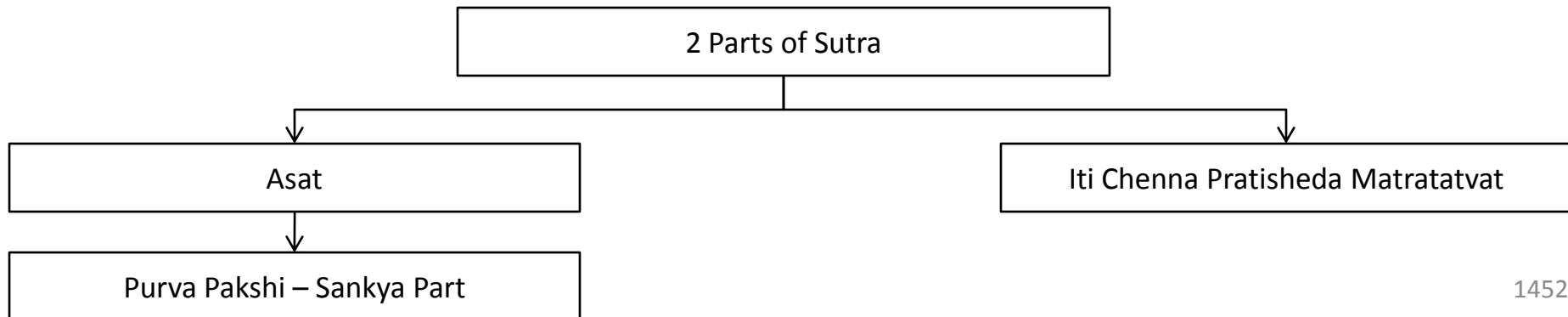
- Brahman Jagat Karanam in that Brahman – Unmanifest, Mithya world is there.
- Unmanifest – Mithya world becomes manifest Mithya world.
- Manifest world becomes Unmanifest Mithya world.
- Mithya world expands, contracts but rests in Brahman.
- This is Mithya Karya Vada – Vivarta vada – Adhyasa Vada – Aaropa Vada.
- Ajati Vada in Mandukya not understanding this, Asat Karya Vada Sankhya Argues.
- Remove Mithya concept + Understand Purva Pakshi, his argument is genuine.
- **Siddanta** : Insert Mithya and understand
- **Problem** : Understanding Srishti, Accepting Mithya.

Sutra 7 :

असदिति चेन्न प्रतिषेधमात्रत्वात् ।

Asaditi chet na pratishedhamatratvat ।

If it be said (that the world, the effect, would then be) non-existent (before its origination or creation), (we say) no, because it is a mere negation (without any basis). [II – I – 7]



Sankhya :

- If you refute my philosophy, you will arrive at Asat Karya Vada.
- **Siddhantin** : Says Brahman – Jagat Karanam, world arising out of Brahman.
- Brahman only Suddha Chetam without 2nd thing.
- Sajtiya, Vijatiya, Svagata Bheda Rahitatvam.
- From Chetana Brahman, Achetana world comes out.
- In his world, Maya, potential world not there.
- Unmanifest universe not there, no Maya. Shudha Brahman is Jagat Karanam. If you accept non existent world arising, you will be is Dvaitam.
- All Bhedas will come in Shudha Brahman and acceptance of world will be there.
- Before Srishti world will be non existent in your philosophy = Asat.

Sankhya :

- Pradhanam = Jagat Karanam. In Pradhnam world can be potentially there because Pradhana is Achetanam only.
- In Brahman, Chetanam, world – Achetanam can't be potentially there.
- Therefore accept you have to become Asat Karya Vada. Accept world was not there before Srishti.
- Srishteha Purvam Brahmani Jagatu Asatu because Brahman is Sajatiya, Vijatiya, Svagata Bheda Rahitaha.

Siddhantin :

- You can't Argue like that Pratisheda Matra... your statements of negation without validity.
- Understand Mithya + Understand Brahman.



More Important = Potential world

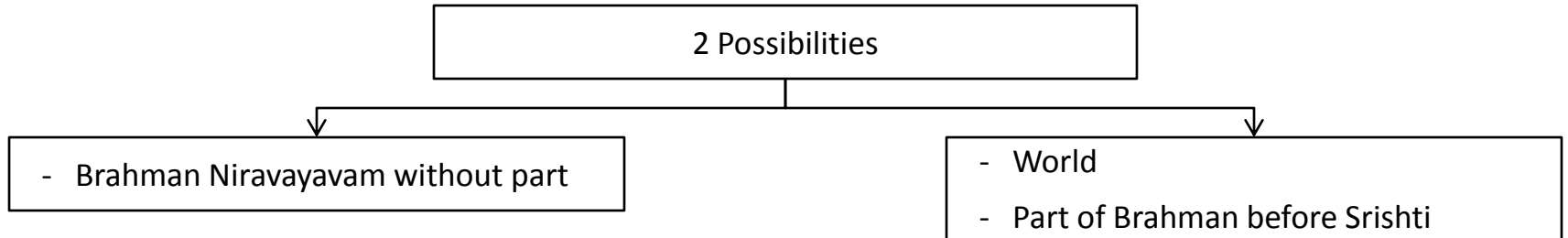


Sattva / Rajas / Tamas = Maya

- If you understand Mithya, can understand. Brahman world was existent potentially.
- That potential world comes to manifestation. Law of conservation not violated.
- Where was it existent? In Brahman

Question :

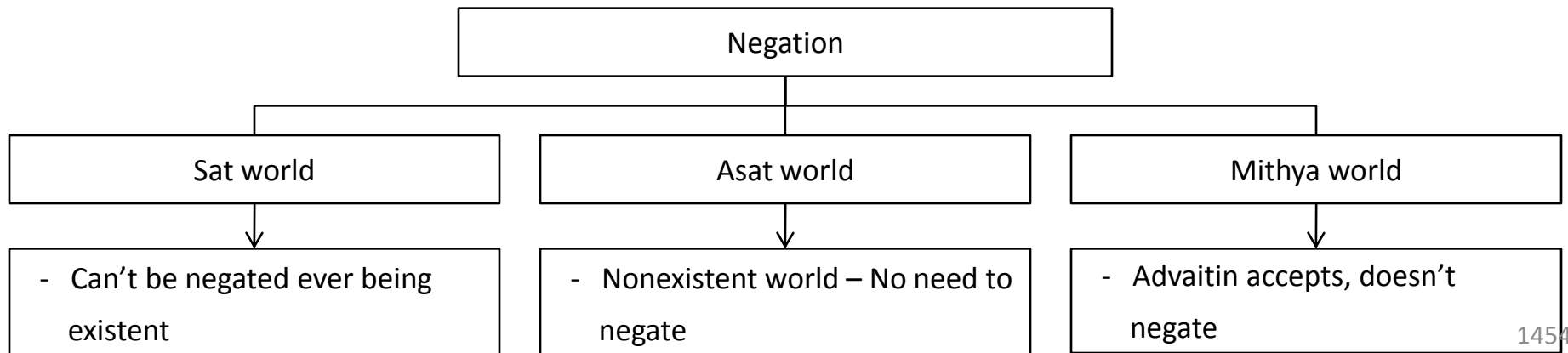
- Will it not get into problem of Dvaitam?
- No Savayatva Contradiction in Brahman.



- World is part of Brahman and still world can't be away from Brahman.
- Advaitin's 'question' to Sankhya.
- If world accepted, there will be Savayatvam..., Sajatiya, Vijatiya, Svagata Bheda in creation with Brahman means it is Dvaitam.

Question :

- Before Srishti, Negation of what type of world you talk.



- There is a Mithya world before in creation in potential form - Called Maya - / Mithya... Trigunatmika...
- He never says, world is nonexistent – Asat.
- He says, Sad – Asat – Mithya world is there – before creation.
- Mithya world, world is in potential form, as in sleep, is called Maya.
- Maya world was there in potential form before creation.
- Maya world goes to Unmanifest into Brahman everyday in sleep.
- Whenever we say – Brahman is Jagat Karanam – include : Brahman + Maya = Jagat Karanam.
- Potential universe = Maya.
- No Asat Karya Vada.
- Never say Nonexistent world came into being.
- Potentially existing world = Maya.
- Brahman + Maya = Jagat Karanam.
- Maya Ashraya - Sattva / Rajas / Tamas – Atmika Maya.

Advaitic Maths :

- $1 + \text{Anything} = 1$



Lesser order of reality

- $\text{Brahman} + \text{Maya} = \text{Brahman}$



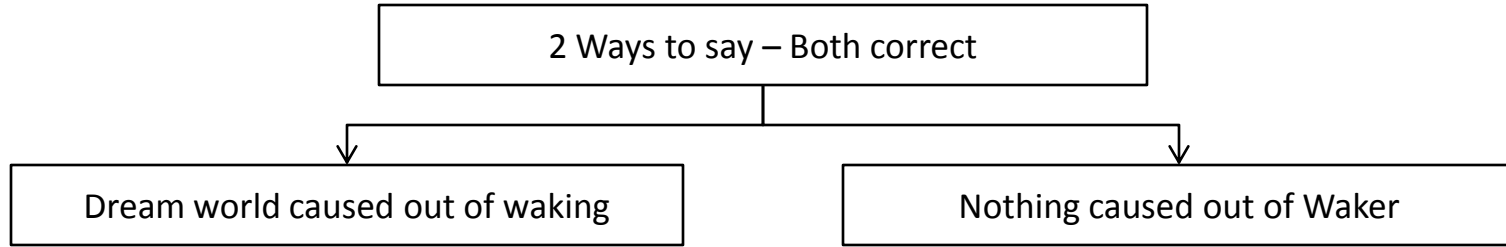
Lower order of reality, from higher angle.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]



- Arriving of Dream world not counted as world of anything.
- Brahman + Maya = Jagat Karanam

- Not Brahman + Asat

Therefore Pratisheda Matratvat.

- Negation of world before creation is without validity.
- Accept world before Srishti in form of Maya is general Analysis of Sutra.

असदिति चेन्न प्रतिषेधमात्रत्वात् ।

Asaditi chet na pratishedhamatratvat ।

If it be said (that the world, the effect, would then be) non-existent (before its origination or creation), (we say) no, because it is a mere negation (without any basis). [II – I – 7]

- Sankhya points logical defect in Vedic creation.

Sankhya Theory :

- Pradhanam is alone appropriate.

Siddantin :

- Brahman alone cause of creation.

Sankhya :

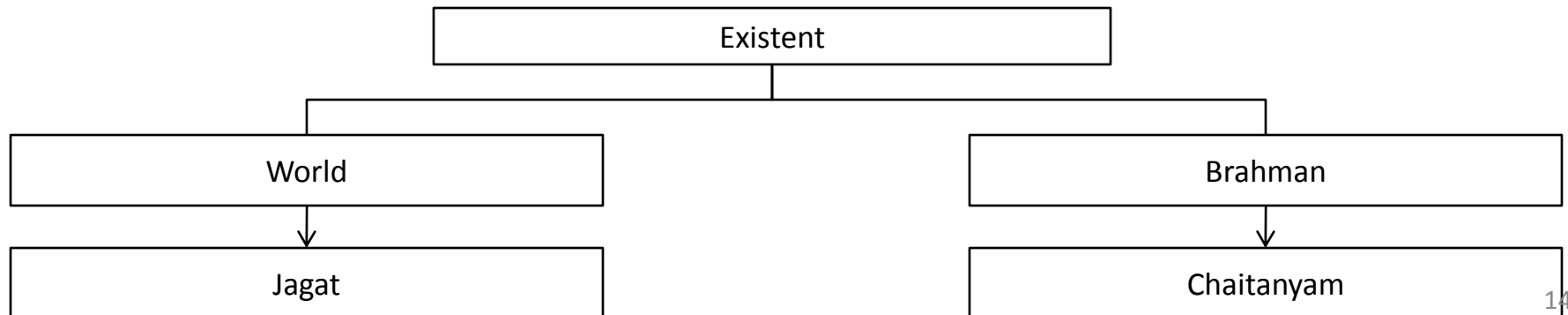
- Logical problems are there in Vedantin's theory. Suggests some answers.

Siddantin :

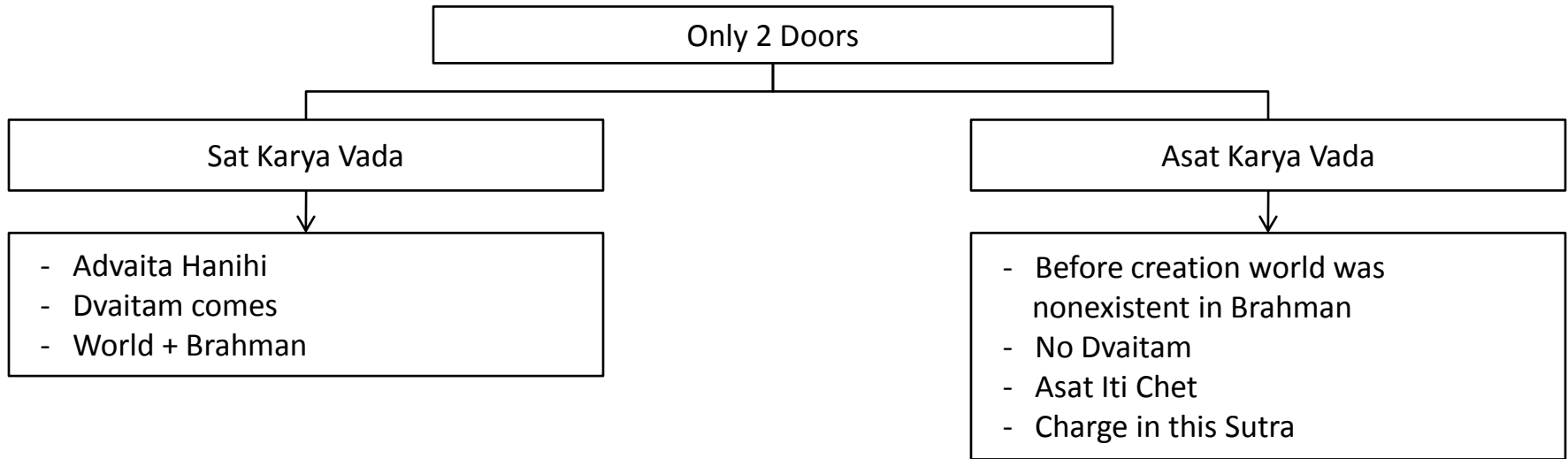
- Alleged Answer is not proper.

Sankhya :

- If Nirguna Brahman is cause of creation, before creation universe was potentially existent in Brahman.
- Creation exists in Brahman, Advaita Hanih Dosha.



- Acceptance of existence of world before creation = Sat Karya Vada.
- When you give up Sat Karya Vada, you have only Asat Karya Vada.



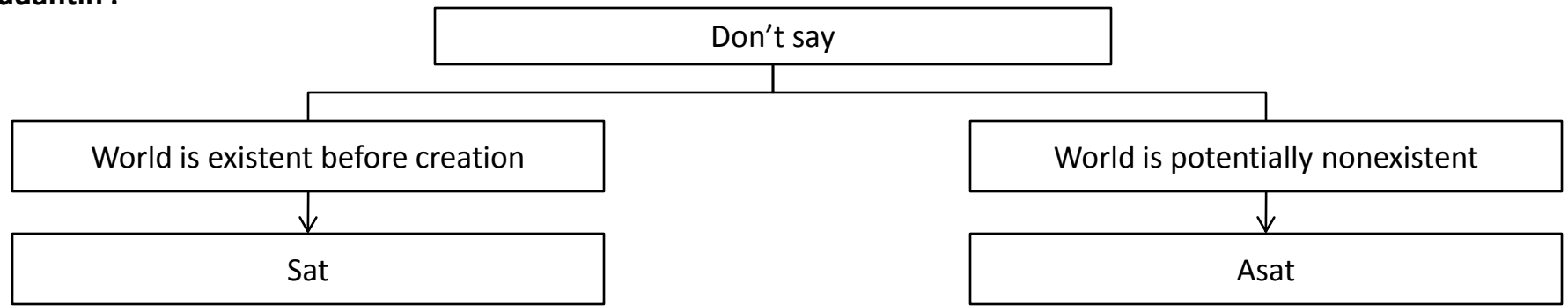
Advaitin :

- Can't become Asat Karya Vada.
- Can't Accept Asat Karya Vada.
- Worse to accept Sat Karya Vada.

Logic :

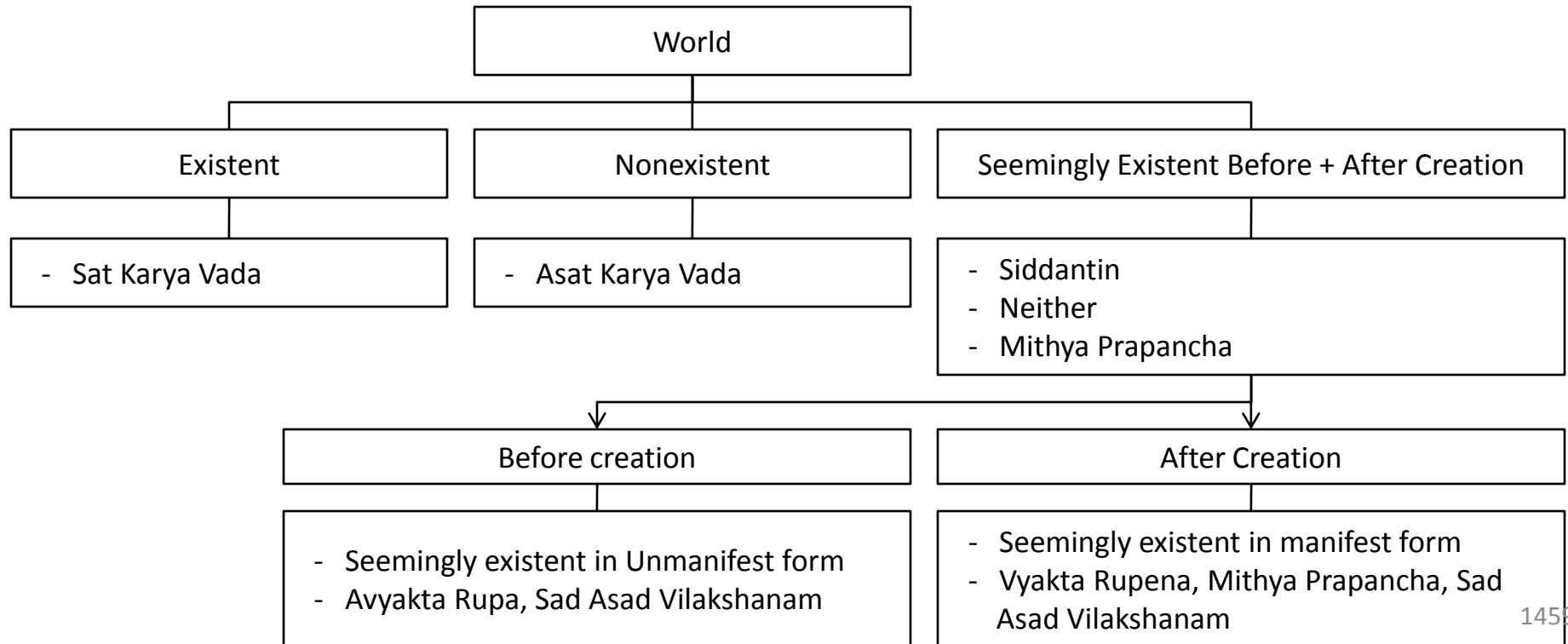
- If world nonexistent before creation, accept origin of creation.
- Against science, law of conservation of energy.
- Matter, can't originate from nothing.
- Sankhya Dubs us a Asat Karya Vadi.

Siddantin :



Say :

- World is as though seemingly existent before creation in Brahman.
- Does not come under existent / Non existent category, before creation or now.
- Before creation and after creation only seemingly existent.



Final Point :

- After Srishti since Mithya Prapancha is Vyaktam or Manifest we are talking about creation in addition to Brahman.
- Not because it is Satyam but because it is Vyaktam.
- Before creation, it is also Mithya can't talk because it is Avyakta.
- World Mithya Before + After



Avyakta Mithya Vyakta Mithya.

What was there before Creation?

- Brahman + Avyakta Mithya Prapancha



Need not talk about there

- Hence we say “ Braheiva Jagat Karanam”.

Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ॥ ३ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti |
yatprayantyabhisamviśanti | tadvijijñāsasva | tadbrahmeti || 3 ||

To him (Bhrgu) he (Varuna) Again said : That from which these beings born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that Seekest thou to know. That is Brahman'. He, (Bhrgu) Performed penance; and after having done penance. [III – I - 3]

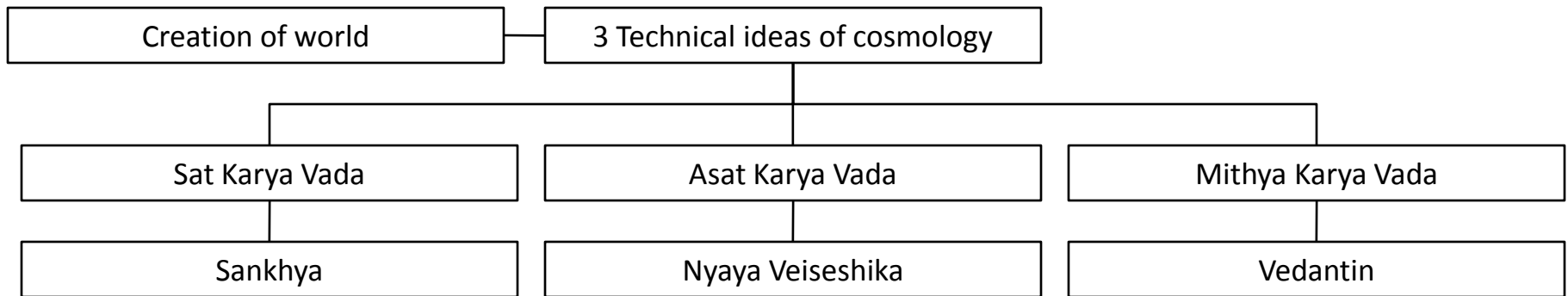
- What is Avyakta generally not about talked.
- Don't say – Milk + Potential Butter is there.
- Sugarcane + Potential juice is there.

- What is Avyaktam don't talk.
- Clay + Potential Pot

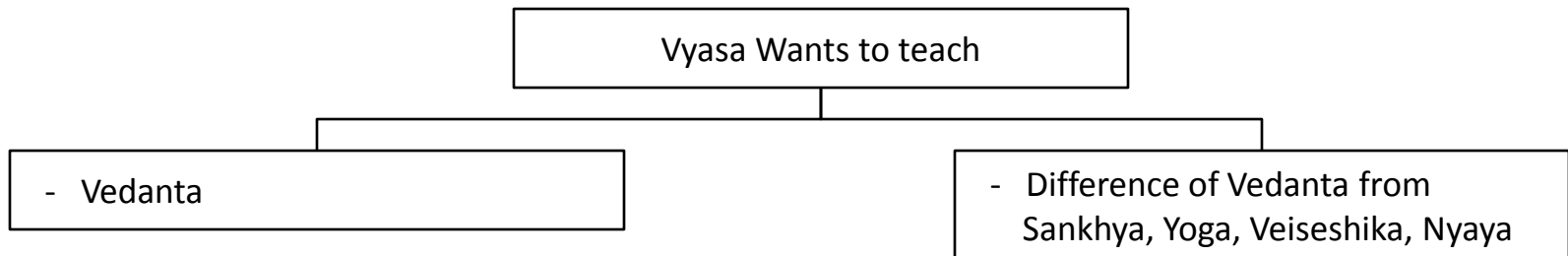


Not talked

- Braheiva Jagat Karanam - There is Potential Mithya Prapancha in Brahman – (Which we don't talk)
- Potential Mithya Prapancha does not come under Sat / Asat category.
- You can't allege me or Superimpose Asat Karya Vada.



- Remember implication of each theory then can enjoy these Sutras.
- Sat + Asat Karya Vadas – Elaborately discussed in Mandukya Chapter 3.
- To get full grasp – Revise this topic, it will come repeatedly.



- In 5 – Many differences in Creation – In 4 Atma – Bahutvam – Vedanta → Ekatvam
- Vyasa focuses on only cosmology – Creation theory in Brahman Sutra.

7th Sutra – Word meaning :

a) Asat :

- Universe must be nonexistent before creation.

b) Iti Chet :

- If it is Argued thus, it is not so.

c) Pratisheda Matratvat :

- Because your statement is mere negation without validity.

Full Sutra :

- Universe must be nonexistent before creation, if it is argued thus because your statement is mere statement without validity Sutra appears vague statement.

Significance :

a) Asat :

- World is nonexistent before creation = Asat Karya Vada.
- Sankhya alleges Vedantins Vada is Asat Karya Vada.

Why he concludes like that?

- In his vision, has only 2 doors - Sat / Asat, Vedanta negates sat Karya Vada, Hence concludes and alleges Vedantin is Asat Karya Vada – Iti Chenna...

b) Iti Chet :

- If such allegation is made by Sankhya, we don't accept.

Example :

- Kapil refutes alleged match fixing.
- Advaitin rejects - "Asat Karya Vada".

c) Pratisheda Matratvat :

- Alleged Negation of world without evidence.
- We Accept Mithya world not Dvaita Jagat explained in Aramba Nadiadhikaranam.

8th Sutra :

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॥ ८ ॥

apītau tadvatprasaṅgādasamañjasam || 8 ||

On account of the consequence that at the time of Pralaya or great dissolution (the cause becomes) like that (i.e., like the effect), the doctrine maintained hitherto (that Brahman is the cause of the universe) is absurd. [II – I -8]

- Kevala Purva Pakshi Sutra.
- Mishra, Sutras will have “Iti Chenna”.
- If you say like that 4 Implications by Purva Pakshi – Vishwa to Mukham.

Sutra Definition :

Ishwara Pranidhana :

अल्पाक्षरमसन्दिग्धं सारवदिश्वतोमुखं ।
अस्त्योभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

Alpaksharam Asandigdham Saravat vishvato Mukham I
Astobham Anavadyam Cha Sutram Sutravido Vidu || 1 ||

A sutra should have few words (Alpa - Akshara), an unambiguous meaning, be full of essence (Sara - yukta), said only after considering all arguments for and against it, infallible and without blemish.” [Verse 1]

- One Sutra can be interpreted in many ways by looking at it from different angles, Painted in different Colours.

शास्त्रयोनित्वात् ॥ ३ ॥

śāstrayonitvāt || 4 ||

The scripture being the source of right knowledge. [I – I - 3]

- 2 Meanings of Yoni.
- Understand 4 Doshas of Purva Pakshi and Negate.

General Analysis :

- Sankhya Alleges 4 Doshas in Advaitins Pralayam..(Apithithi)

a) All Jivas Merge into Brahman because Brahman is Jagat Karanam as said in Janmadasya Yataha.

जन्माद्यस्य यतः ॥ २ ॥

janmādyasya yataḥ ॥ 2 ॥

(Brahman is that) from which the origin etc., (i.e. the origin, Sustenance and dissolution) of this (world proceed).[I – I – 2]

- Jivas full of Doshas – Defects Punya Papam, Raaga, Dvesha, Kama, Krodha, Madah, Matsarya.
- When Jivas merges all Punya Papam will pollute Brahman.
- Brahman polluted like dirty rivers merge into Ocean + Pollute it.
- Brahman Nitya, Mukta, Shudha Svabhava.
- Because of merger, Brahman Should become Ashudham, Karya Vatu – Karanam.

Suppose you answer as follows :

- Punya Papam also dissolve, then all Jivas will get liberation in Pralayam without study.
- Karyasya Anupatti Prasanga Dosha.
- Jiva + World come because of Punya Papam is Advaitic principle.

If Another Answer :

- Creation will come without Punya Papam.
- Brahman Shuddham no Punya Papam. Can't say next creation comes without Punya Papam.

Problem :

- If Jiva + Jagat reborn without Punya Papam, even liberated will be born Again, Liberation will have no meaning.
- Liberated because we has no Punya Papam.
- Wise Man has no Punar Janma.
- Muktas reborn - No meaning to Mukti.
- Muktatvam Punarukti Prasanga Dosha.

Possible answer implied in this Sutra to Avoid this :

- **Must say :** In Pralaya Kalam Jiva does not merge in Brahman. Only if they merge, Punya Papam destroyed.

Hence you have to represent Pralayam :

- Jeevas do not merge into Brahman they continue to have individuality.
- Only if they merge, it pollutes Brahman.
- If Jeevas don't merge what is difference between Sthithi + Pralayam.
- Enjoying individuality in 3 stages.
- Then you can't differentiate Sthithi + Pralayam.
- 4 Defects + Answer not satisfactory.

Word Meaning :

a) Tad Vat Prasangat :

- Since Brahman becomes impure like world.

b) Apithou :

- At time of dissolution, Pralayam.

c) Asa Manjasam :

- Vedantic teaching is improper.

a) Apithou :

- At time of dissolution, resolution, Api + Ith (Dhatu)

b) Tad Vatu Prasangat :

↓ ↓

4 Ways 4 Ways to arrive at 4 Doshas.

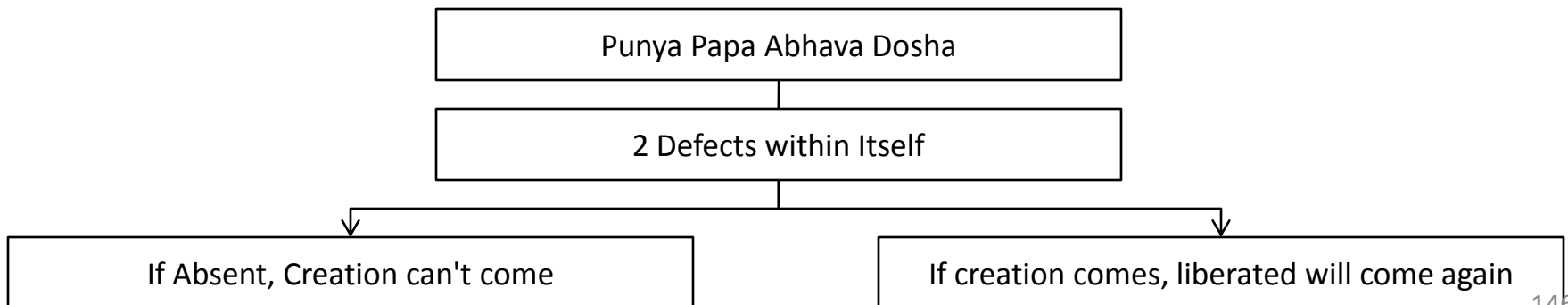
1st interpretation :

- Tad Vatu – Karya Prapachavatu.
- Prasangat – Ashuddhi Dosha Prasangat.
- At time of Pralayam, when Karya Prapancha merges into Brahman, just as Karya Prapancha is impure, Brahman will also get impurities of Karya Prapancha.
- All Punya Papams merged into Brahman.

2nd Interpretation :

Tavatu Prasangat :

- Karana Brahma Vatu Prasangat.
- Punya Papa Abava Prasangat.
- When Karya Prapancha totally dissolves into Brahman Jiva Merges into Brahman.
- Punya Papa Merges into Brahman. Creation has lost its individuality and Punya Papa.
- No potential Brahman also.
- If all Doshas gone, Punarutpatti can't come.



3rd Interpretation :

- Tad Vatu – Sthithi Vatu
- Prasangat – Vibhaga Prasanga.

Dosha :

- Jivas don't merge into Brahman at Pralayam as in case of Sthithi.
- Jiva will be different from Brahman. Karya Karana distinction continues at Pralayam as at time of creation.

During Creation	During Pralayam
<ul style="list-style-type: none">- Jivas – Karyam- Stand Separately- Sthithi	<ul style="list-style-type: none">- Karyam- Merges into Karanam- Layam

8th Sutra – Over – 2nd Chapter – 1st Pada Revision : Purva Pakshi Sutra

- Logical fallacy in Chetana Brahma Karana Vada.

Fallacies :

Pralayam :

- Effect merging into cause.
- Karyam merging into Karanam.
- World Merging into Brahman in Pralayam, world merges into Brahman. World full of Impurities – Kama, Krodha Etc...

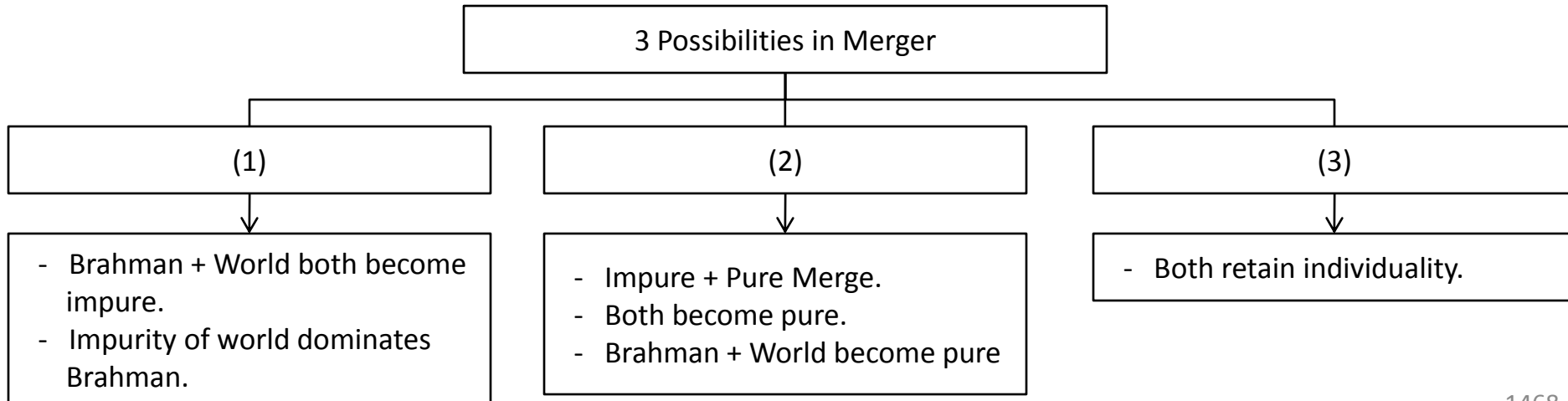
Gita :

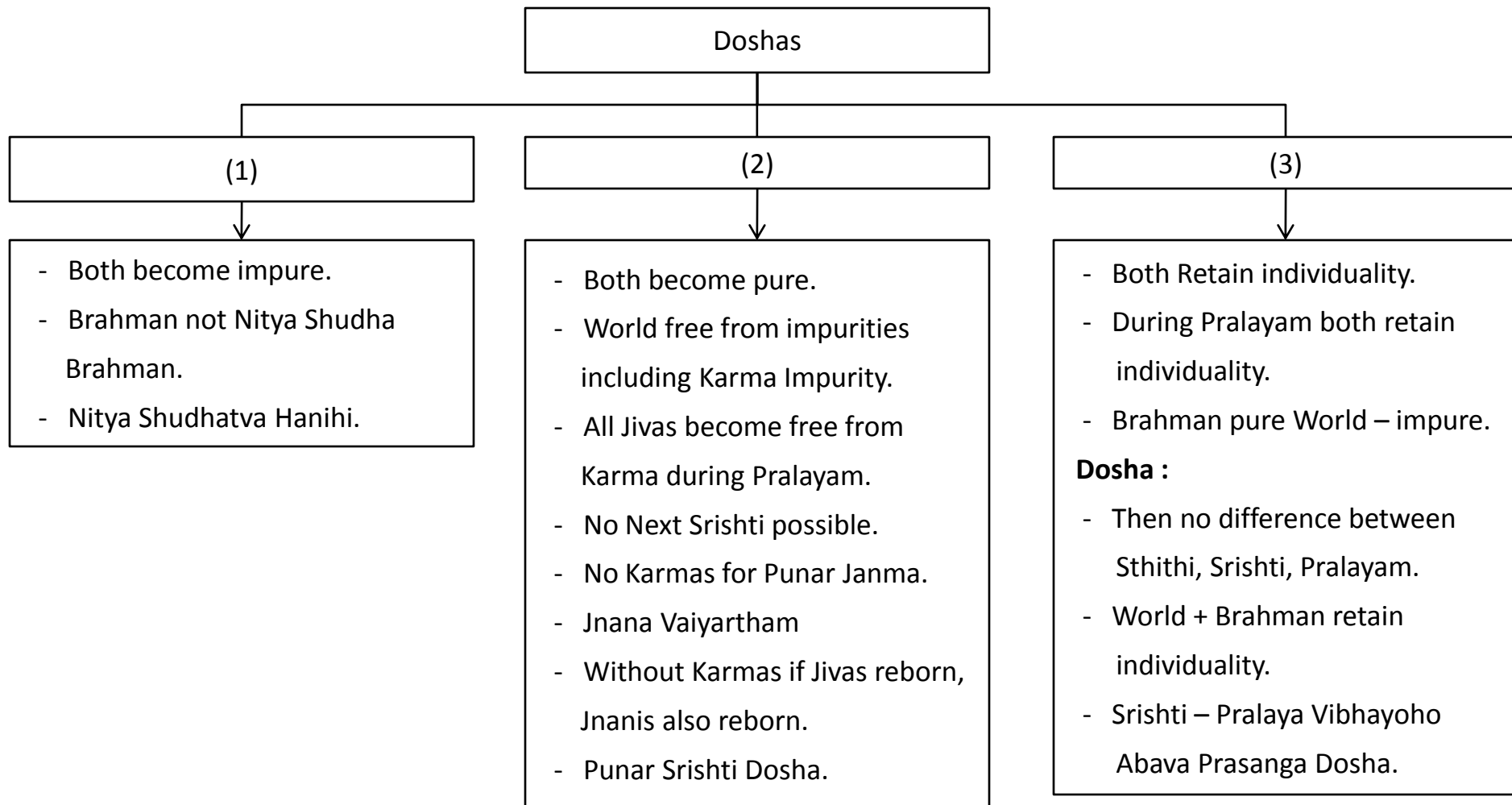
श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

The Blessed lord said : It is desire, it is anger born of the 'active', all devouring, all sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

Brahman :

- According to Vedantin Brahman is Pure.





- No Destruction – Sthithi – Laya.
- All 3 Possibilities have logical fallacies can't explain Pralayam in Vedanta.
- Vedanta Darshanam Asamanjatam Improper, fallacious.

Sutra 9 :

न तु, दृष्टान्तभावात् ॥ ९ ॥

na tu, dr̥ṣṭāntabhāvāt || 9 ||

But not (so) on account of the existence of illustrations.[II – I – 9]

Siddhantins Answer :

- General Analysis - Vedantic cosmology.
- Distinguishes Nyaya Sat Karya Vada / Veiseshika Asat Karya Vada.
- Mandukya Upanishad – 4th Chapter Sat Karya / Asat Karya distinction.

Sankhya :

- At Pralayam, world merges into Brahman. You can't explain merger.
- You talk of merger as if world + Brahman are physically away for merger to take place in time.

Example :

- River merging with ocean wrong orientation.
- River has to travel, world is here – Brahman there – No such possibility.
- World never away from Brahman for it to merge into Brahman.
- No question of world merging into Brahman. Need not explain merger.
- No question of explicability or non explicability of merger.
- World always located in Brahman in Manifest, Unmanifest form.

Drishtanta Bava :

- Pot Merges into clay.
- Where is merger?
- Clay merger into clay? One clay only...

- Pot – Nama Merges into clay.
- Nama Rupa not sitting separately else when.
- Nama Rupa always located in clay only.
- Before creation – of pot – Pot Nama Rupa located in Spherical clay in which all Nama / Rupas exist.
- Pot need not merge into clay.
- Pot is always in clay – Manifest or Unmanifest form. No question of merger.
- No explanation for merger required.
- Pot Created means - Potential Nama / Rupa becomes manifest and destruction means Unmanifest Nama + Form.
- Happens again and again.
- One clay exists in which Nama / Rupa exists in Manifest and Unmanifest form.
- No Rupa arriving in clay. It is already there for manifestation, Unmanifestation.
- Similarly, whole creation is in Brahman always.
- No question of merging.
- World located in Brahman – Always in Manifest / Unmanifest – form. No difficulty in Srishti / Pralayam.

Srishti	Pralayam
<ul style="list-style-type: none"> - Unmanifest – Srishti becomes Manifest - Unmanifest – Jivas becomes Manifest Jiva - Unmanifest – Karmas becomes Manifest Karmas 	<ul style="list-style-type: none"> - Manifest becomes Unmanifest Layam

Nothing Merges into anything :

Chandogyo Upanishad :

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः
सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

Te yatha tatra na vivekam labhante'musyaham vrksasya
raso'smyamusyaham vrksasya raso'smityevameva khalu somyemah
sarvah prajah sati sampadya na viduh sati sampadyamaha iti II 2 II

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”. [6 – 9 – 2]

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो
वा मशको वा यद्यद्भवन्ति तदाभवन्ति ३

Ta iha vyaghro va simho va vrko va varaho va kito va patango va damso
va masako va yadyadbhavanti tadabhavanti II 3 II

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from Sat]. [6 – 9 – 3]

Sleep :

- Entire Jiva – Resolves into Brahma Sati Samptiyate.
- Sada Soumya, Sada Sampanno Bavati.
- Entire individual world resolves into Brahman / Atman. Jiva wakes up, world comes up for manifestation.

Next Question :

- World never merges into Brahman because world was never away from Brahman.
- How do you Differentiate Srishti, Pralayam if world never came from Brahman?

- When world located in Brahman in Unmanifest form it is figuratively said that world has merged in Brahman not it has actually joined Brahman. World was, is, ever will be in Brahman.
- When world in Brahman in Unmanifest form, we use merger – it is imperceptible, Unrecognisable as though merged into Brahman.
- Pot is in clay before creation in potential form.
- What is potential is invisible as though nonexistent. Hence we say it is resolved.

Creation :

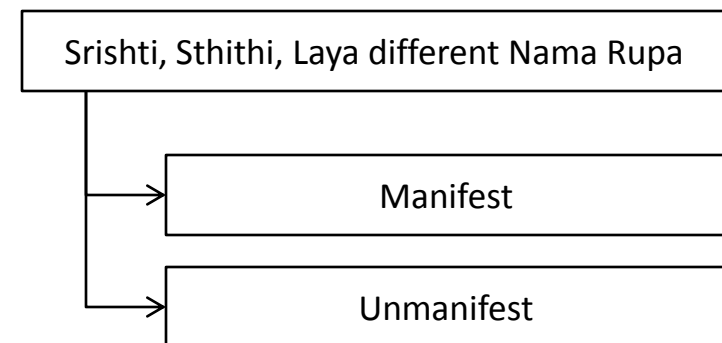
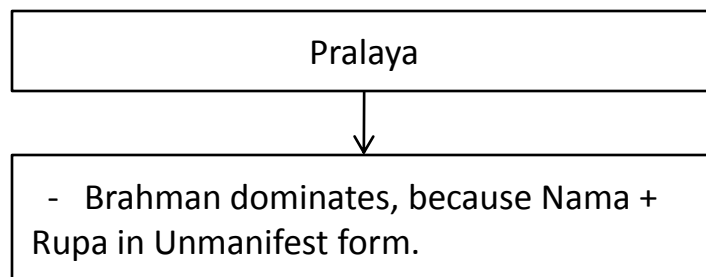
- World in Brahman only in Manifest form.
- Rivers need to travel to join ocean.

Experience :

- Individuality of world means Nirvikalpa world becomes Savikalpa.

Before – Laya Kale	After Srishti Kale
<ul style="list-style-type: none"> - Clay + Unmanifest Nama Rupa. - Focus on clay. Nama Rupa Undermined. - We say clay is there. - We say Brahman is there. - Nama and Form as if it is not there. 	<ul style="list-style-type: none"> - Clay + Manifest Nama Rupa. - Focus on Nama Rupa. Clay undermined. - We say pot is there. - We say world is there..

- Both are there in Srishti and Pralaya Kala.



- Manifest + Unmanifest never away from Adhistana Brahman.
- No Merger happening and no explanation of merger required.

Final Question :

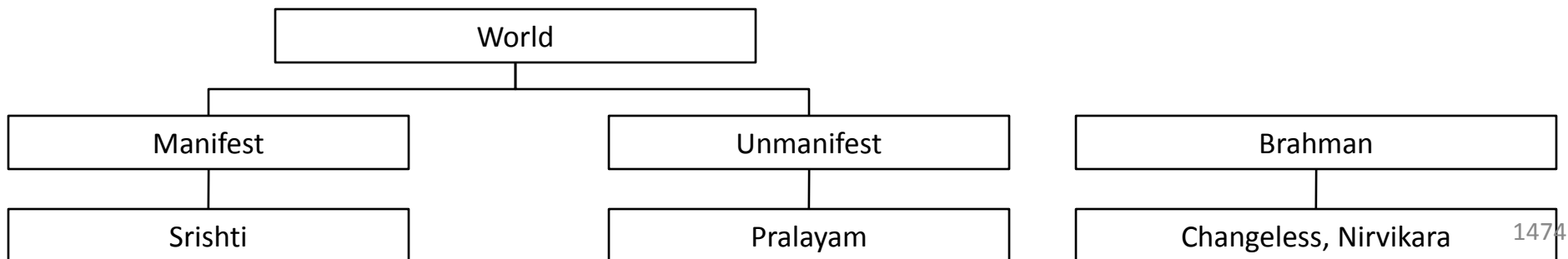
- If world always located, in Brahman... will worlds impurities taint Adhistana Brahman.
- In Pralayam, world joins, merges into Brahman it will become impure.
- No : Pot cannot sully clay.
- Wave can't taint water
- Karyam world can't pollute Karanam Brahman.
- Effect does not exist separately to affect cause.
- For one to affect other there should be 2 things.
- Pot does not affect clay because, Pot does not exist separate from clay.
- World can't affect Brahman because world does not exist separate from Brahman.

Mithya – Satyam

- World Mithya can't affect Satyam. Brahman
- Snake can't poison Rope.
- Dream rain can't affect Waker waking



- Dream earning can't add to



- Can't pollute / Touch Satya Brahman.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the manifested proceed at the coming of the “day”; at the coming of “night” they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 – Verse 18]

- No Duality – World can't be counted with Satya Brahman.
- Punaraukti world explained.

Jnani :

- Because of his knowledge, his Karmas are destroyed.
- Jnanis Karmas don't go to potential condition.
- Therefore no Punar Janma.
- Karmas burnt down, destroyed.
- Ajnanis Karmas gives Punar Janma.

Kaivalyo Upanishad :

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye k्रीḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram ।
ādhāramānandamakhandaḥbodhaṁ yasmimँllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

No problem in Vedantic cosmology :

a) Na Tu :

- Vedantic teaching is never improper.

b) Drishtanta Bava :

- Because there are examples to Validate and prove Vedantic teaching is correct.

Significance :

a) Na Eva :

- Never

b) Tu :

- Emphasises
- Never improper
- Neiva Asamanjasam.

c) Drishtanta Bavaha :

↓ ↓

Example Existence / Availability

- Because of availability of example.
- Because of Presence of example.

Example :

a) Pot + Clay – No Merging of pot into clay.

- Pot – Always located in clay in manifest + Unmanifest form – No merger.

b) Sleep Example :

- What goes to Unmanifest comes to Manifest.

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रूण-
हाम्रूणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
श्रमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālāḥ paulkaso' paulkasah, śramaṇo'sramaṇah, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- Sinner + Saint both become one.
- We don't get frightened of waking up.

Next Day :

- Everything up again.
- Lion goes to sleep wakes up as lion.
- Mosquito goes to sleep wakes up as mosquito.
- Elephant goes to sleep wakes up as Elephant.

No Merger :

- World – Manifest + Unmanifest – Always in Brahman.
- Mithya can't pollute Satyam.
- How can you say – world is Mithya?
- Details in Anarambadhiadhikaranam...

Sutra 10 :

स्वपक्षदोषाच्च ॥ १० ॥

svapakṣadoṣācca || 10 ||

And because the objections (raised by the Sankhya against the Vedanta doctrine) apply to his (Sankhya) view also.
[II – I – 10]

General Analysis :

Sutra 8 :

- Sankhya Alleged logical fallacy.

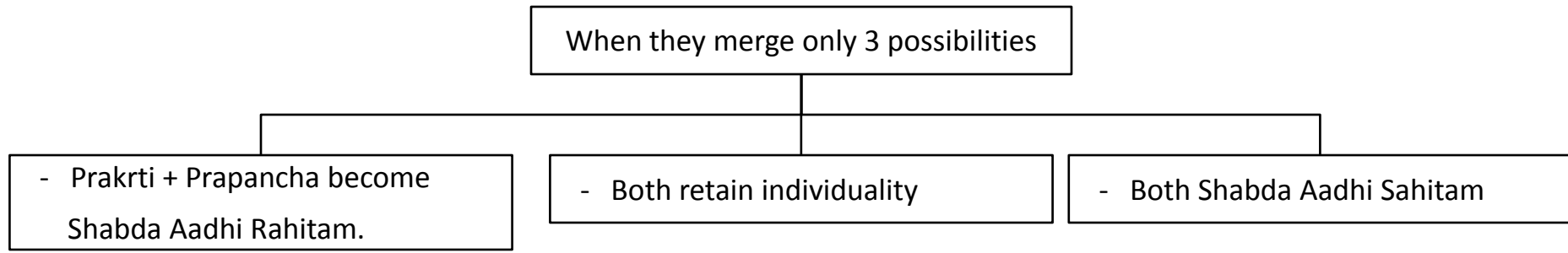
Sutra 9 :

- Vedanta defended no logical fallacy.

Sutra 10 :

- Vyasa offensive - All logical fallacy not in Vedanta but in Sankhya.
- Weak should not go to strong person with stick – Svaparakasha Dosha. How Sankhya explains Pralaya?
- Karyam merges into Karanam.
- World dissolving into Prakrti / Pradhanam.
- Prakrti - Free from attributes of Shabda, Rupa,...
 - Shabda Adhi Rahitam.

Prakrti	Prapancha – World
Shabda Rahitam	Shabda Aadi Sahitam



All 3 have fallacies :

- Its can't explain Srishti + Pralayam.

Summarise – Home Work : Chapter 2 – 1 - 5

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॥ ५ ॥

abhimānivyapadeśastu viśeṣānugatibhyām || 5 ||

But the reference is to the presiding deities (of the organs) on account of the special Characterisation and also from the fact of a deity so presiding. [II – I – 5]

a) Vishaya :

- World

b) Samshaya :

- Is world sentient / Insentient.

c) Purva Pakshi :

- World is sentient .

d) Siddantin :

- World insentient.
- Prakrti is free from Shabda.

Who is Purva Pakshi and what is his intention?

- Pseudo, Misguided Vedantin.

Says :

- World is Sentient .

Intention :

- Sentient Brahman is cause without violating Salakshanaya Niyama.

Purva Pakshi :

- Manages Salakshanya Niyama because Aim is noble.
- Means wrong.
- End Noble.
- Says world is Sentient.
- Real Vedantin does not appear.

Siddantin :

- Sankhya.

Intention :

- World is Insentient inert – Prakrti is Karanam.
- Without Violating Sa Lakshana Niyama.
- Inert insentient Prakrti is Karanam.

Siddantin :

- World is inert – Essence of Sutra.

Chapter – 2 :

- Sankhya charging Vedantin's philosophy with 3 fallacies as per Tarqa Virodha.
- Attacks Samanvaya of 1st Chapter in the word Samanvaya Vedanta revealed.
- Svaprakasha Dosha
- Prakrti Prapancha
 ↓ ↓
 Jagat Karanam Product
- Salakshanyam not violated, both Jadam, Insentient, Trigunyakam. Can't explain Pralayam - Apitat.
- Karya Merging into Karanam.
- Prapancha merging into Prakrti.
- Shabdadhi Rahita Doshas – Sankhya.
- Adreshyam – Agrahyam... Talks about
- Prakrti is Shabda Aadhi Rahitam Prapancha = Karya – Has Shabda Aadhi.

3 Questions

Prakrti + Prapancha in Pralayam
together (Married Couple)

- Both become Shabda Rahita
- Identical
- Prakrti powerful converts Prapancha.

Problem :

- Next creation not possible.
- Creation means Shabda, Sparsha required.
- At end in Pralayam if whimsical, all liberated.
- Jnana Vaiyatha Dosha
- Jagat Anutpatti Prasanga Dosha

- Both Shabda Sahita
- Prapancha Powerful
- Converts Prakrti
- Both Shabda Sahitam

Problem :

- Prakrti always Shabda Adhi Rahitam is contradicted
- Svapaksha Dosha

- Maitain status quo / Individuality.
- Prakrti + Prapancha retain individuality.
- No difference between Srishti + Pralayam.

Problem :

- Pralaya Abava Prasangat.

General Rule :

- If 2 Debtors have got similar defect in understanding, one should not talk about defect of other – Has no Voice.
- Samaha Dosha – 2 Smokers.

Word Analysis :

- Svapaksha Dosha Cha, Since above Fallacies are there in Sankhya teaching also, Vedantic Teaching is not improper.

Significance of Words :

a) Sva Prakasha Doshas :

- Sankhya points defects in Sutra – 8.

b) Cha :

- Fallacy in Sankhya Darshana also.

Example :

- Why are you telling lie?
- Who are you to tell me – you are bigger Lier.
- Escaped from problem. Not solved problem.
- Why I Lied, I have to answer from my own conscience.
- Dosha equal to both.
- Dosha not in my Darshanam Parihara – Sutra 9.
- Escapist Parihara – Sutra – 10.
- Chakara used – Yatro Bayo Samo Doshan Nyaya.
- 10th Sutra Over.

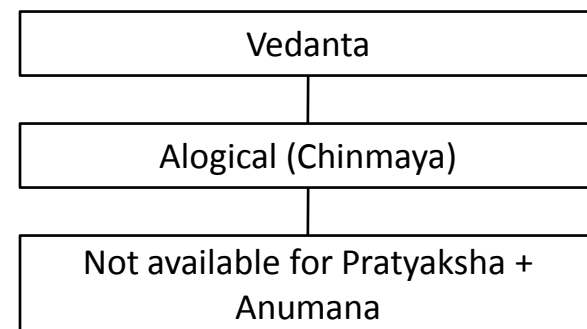
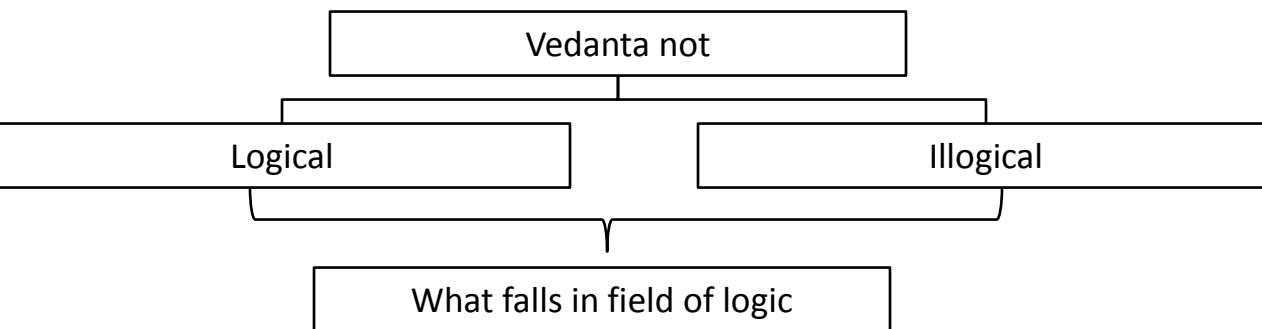
Sutra 11 :

तर्काप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah । 11 ।

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [II – 1 – 11]

- Vyasa establishes that Tarqa can't give knowledge of ultimate reality.
- It is beyond scope of logic - Neisha Tarquena Mathi Apaneya.



- Hence known only through Shastra Pramana.
- Veda functions in field of reality which does not fall under scope of Pratyaksham + Anumanam.
- Jagat Karanam – not inferred by logic.

Sutra – 2 :

जन्माद्यस्य यतः । २ ।

Janmadyasya yatah । 1.1.2

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[I – 1 - 2]

- Jagat Karanam can't be inferred. Shastric logic different – Depends on data collected from Shastra.
- Regular logic – based on Data collected through perception.
- Age of moon or Diseases – Collect Pratyaksha data + Use Logic.

- Jagat Karanam Brahman – No data.
- If I use regular logic it is called speculative logic / Philosophy not conclusive philosophy.
- Study of cosmology – Many theories.
- Tarqa has no access, hence inconclusive.
- Can't find Tarqa Dosha in Vedantic teaching.
- See Colour with eyes
- Debate = Accept, reject – Ears can't prove / Disprove Colour.
- Tarqa based philosophy proved, disproved only by Tarqa.
- Vedanta not Tarqa based, cannot logically prove / disprove it. Tarqa + Vedanta – 2 different means of knowledge.
- Valid Tarqa invalid w.r.t. Shastra.

General Analysis :

- Sutra has 2 interpretations.

a) Tarqa Apratishtanat :

Siddhantin :

- Since logic is in conclusive, there is no logical contradiction in Vedantic teaching.

Sankhya :

- Anyata Anumeyam = Contradiction is to be inferred differently through conclusive valid logic.
- Logical contradiction in Vedanta teaching can be inferred thru valid conclusive logic.

Vedantins Statement :

- Iti Chet = If it is argued thus.
- Evam Api - Anirmoksha Prasanga. There is no freedom from inconclusiveness, Invalidity.

Word Significance :

- Tarqa Apratishtanat Tarqa = Logic
- Apratishtanam – Inconclusiveness or invalidity.

Vedanta :

- Tarqa is invalid.
- Any Tarqa when topic is Brahman.
- No question of right or wrong logic.
- Logic only applicable in worldly context.
- Brahman not in worldly context.
- Any logic invalid w.r.t. Brahman Atarquanat, Tarqa Apratishtanat.
- Tarqa can't be examiner. No question of saying correct or wrong.
- Sangeeta Vidwan can't know how to build a bridge.
- Logician has no access to Vedanta.

Chapter 2 : 3rd Adhikaranam – 11th Sutra :

तर्काप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah । 11 ।

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [II – 1 – 11]

Dialogue between Vedantin + Sankhya has 3 Parts :

- 1) Vedantins Statement
- 2) Sankhyas Statement
- 3) Vedantins Statement

1) Vedantins Statement :

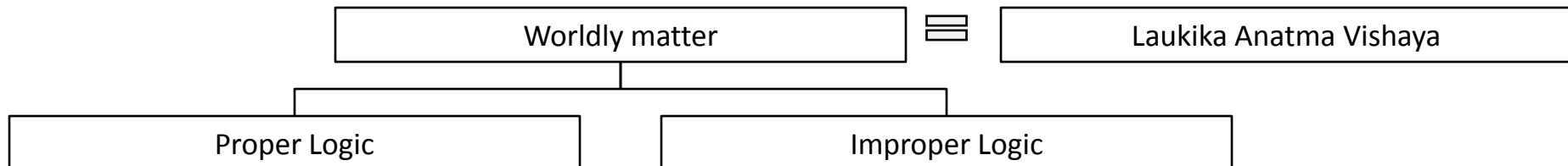
- Since logic is invalid, you can't charge Vedantin with logic.

2) Sankhyas Reply :

- Improper logic invalid .
- Proper logic valid through proper logic I can charge you with logical contradiction.

Vedantin :

- Even if you choose proper logic it is not free from defect of logic invalidity.



- Reality, Brahman, Sarva Adhishtanam logic has no access to reality.
- See black board properly, improperly because of defect in eye.

- Brahman not accessible to 5 sense organs no data possible.

3rd Part of Sutra :

- Tarqa Apratishta
- Anirmoksha – not liberation here but freedom from invalidity of logic.
- Certain topics in accessible to field of logic.

Achintya	Bahava
<ul style="list-style-type: none"> - Tarqa Ateeta - Atarqya 	<ul style="list-style-type: none"> - Concepts / Ideas

Sankhya	Veiseshika
<ul style="list-style-type: none"> - Kapila - Uses Logic - Arrives at Prakrti as Jagat Karanam 	<ul style="list-style-type: none"> - Kanaha - Use Logic - Arrives at Paramanu

- Both refute each other, Both Munis, Sarvagya.

Mandukya Upanishad :

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatām gatam |
yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||

Therefore, I shall now describe to you (that Brahman) which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though It appears to have manifested in endless forms everywhere. [III - K - 2]

1st :

- Since logic invalid, you can't charge.
- Charge Vedanta with logical contradiction.

2nd :

- Since logic invalid, Prakrti can't be logically proved as Jagat Karanam.

a) **Anyatha Anumeyam :**

- Sankhya : Prakrti inferred thru proper logic.

b) **Iti Chet :**

- If argued like this.

c) **Evam Api Anirmoksha Prasangaha :**

- There is no freedom from Samsara .
- Previously, No Freedom from invalidity of proper logic.

Gita :

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोको ऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४० ॥

The ignorant, the faithless, the doubting – self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

- Never use logic to arrive at Prakrti or Param Anu – is essence of Sutra.

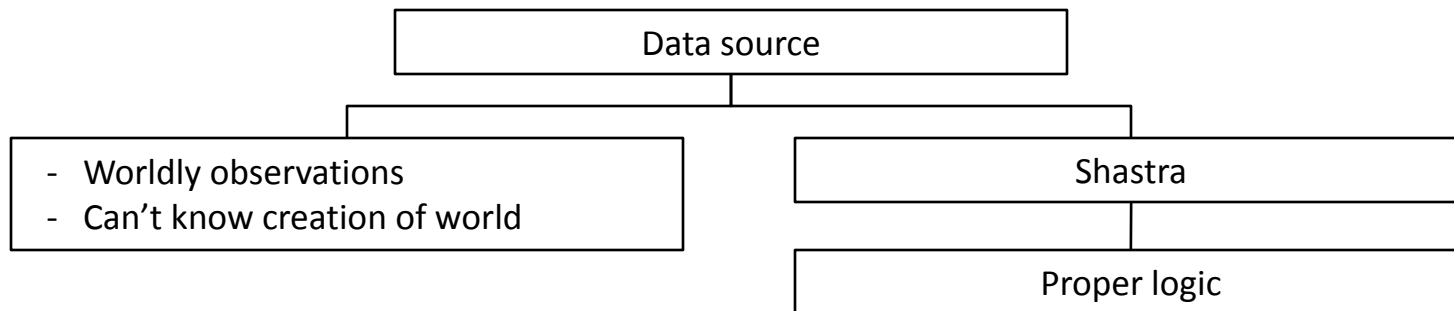
Sankhya :

- Why Vedanta uses Tarqa.
- Manu Smrti / Brahman Sutra.
- Why Sruti / Yakti / Anubava?
- Srotravyaha, Mantavyaha, Tarquena Chintanam – Kartavyam.
- Use Paksha, Hetu, Sadya, Drishtanta for every Sutra.
- Jagat Mithya – Karyatvat.

Siddantin :

- Tarqa as independent source not acceptable w.r.t. Jagat Karanam.

- Shastra Anusari (Backed by) Tarqa.
- Dustarqa, Isushka Tarqa is Tarqa without Sruti – Dry logic does not work.
- Neiyayika, Sankhya collect data from world + Use Logic.
- Vedanta Uses data from Shastra.



2nd Chapter – 4th Adhikaranam -12th Sutra

एतेन शिष्टापरिग्रहा अपि व्याख्याताः । 12 ।

Etena sishtaparigraha api vyakhyatah । 12 ।

By this (i.e. by the arguments against the Sankhyas) (those other theories) not accepted by the wise or competent persons are explained or refuted. [II – 1 – 12]

- Sishta Parigraha Adhikaranam one sutra.

General Introduction :

- Ati Desha Sutram
- Idea extended
- Before refuted Sankhya.

Defensive :

- Sankhya can't use logic to Criticise us.

Offensive :

- Sankhya as arrival of Prakrti as Jagat Karanam Defective.
- Conclusion wrong.
- Sankhya depended on invalid defective logic.

- Nyaya Veiseshika Philosopher negated here – Cause of universe = Matter.
- Salakshanya Niyama – Jada – Atom.
- Param Anavaha – Atoms join, become Molecule – Elements – Elemental – consciousness develops at a particular time.

Vedantin :

- Same Defect of Sankhya + Veiseshika – Using logic to arrive at something which is beyond logic.
- Tarqa Apratishtanat Api...

Word Meaning :

a) Etene :

- By this

b) Sishta Parigraha Api :

- Other systems like Nyaya, Veiseshika also.

c) Vyakyataha :

- Are refuted.

Significance :

a) Etene :

- Because of same reason Sankhya has used defective logic as tool.
- Where the tool should not be used with reference to Veiseshika problem is same used logic as tool.

Example :

- Microscope for stars + Telescope for microbes.
- Sishta Aparigraha – New title for Nyaya - Veiseshika

6 Systems of Philosophies / 3 Pairs

Sankhya / Yoga

- Achetana Prakrti Jagat Karanam
- Closer to Veda
- Gita borrows : Bumirapo...
(Chapter 7 – Verse 4)
- Purusha – Chetanam Prakrti – Trigunatmika

Nyaya / Veiseshika

- Achetana Parama Anu Jagat Karanam

Purva Mimamsa, Uttara Mimamsa

- Uses Veda Pradhanam not Tarqa

Primary Tool : Logic

Gita :

**भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti. [Chapter 7 – Verse 4]

- Sishta – Traditional Vedicas.

Parigraha :

- Partially accepted / Borrowed

Gita : Chater 7 – Verse 4 :

- Bumi Rapo Mano Vayu Kham... Binna Prakrti Ashtada... Creation Borrowed.
- Bhagwatam – Heavily borrows Sankhya Srishti

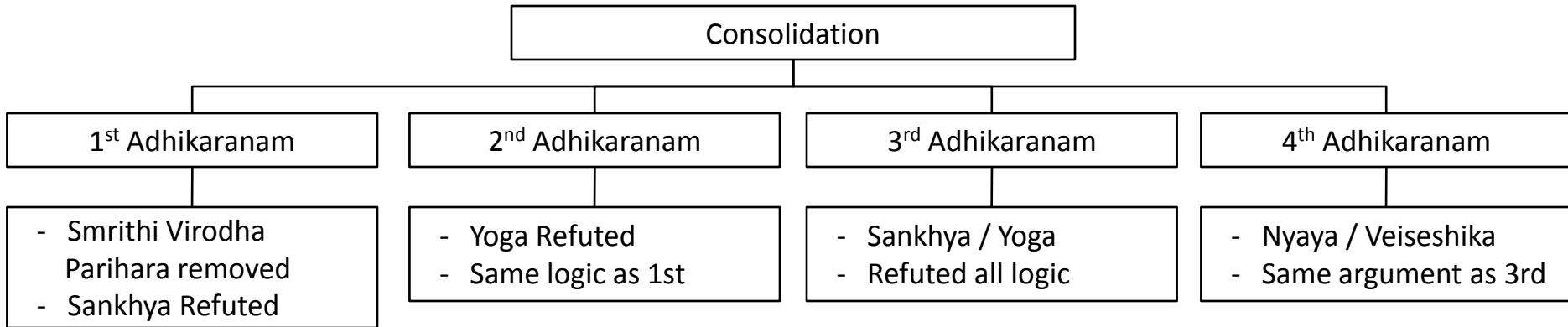
Yoga :

- Gita Borrows Ashtanga Yoga.
- Sankhya / Yoga – Sishta Parigraha → Partial accepted system refuted.
- Nyaya / Veiseshika – Sishta Aparigraha.
 - Totally wrong – System rejected by Same logic.
- All 4 systems Sankhya / Yoga / Nyaya / Veiseshikats - Gone because they are all Tarquikas.

Lecture 154

Sankhya / Yoga	Nyaya / Veiseshikas
<ul style="list-style-type: none"> - Sat Karya Vada - Achetana Karya Vadi - Matter alone material cause of world (Prakrti) 	<ul style="list-style-type: none"> - Asat Karya Vada - Achetana Karya Vadi - Matter alone Material cause of world (Parama Anu)

- Both Criticise Vedantin because he is Tarqa Virodin and Chetana Karana Vadi



- All 4 Refuted by Tarqa Virodha Parihara.

Differences :

Sankhya / Yoga	Nyaya / Veiseshika
<ul style="list-style-type: none"> - Sishta Parigraha - Several borrowable features exist. - Vedantin not very allergic to Sankhya / Yoga 	<ul style="list-style-type: none"> - Sishta Aparigraha - Nyaya / Veiseshika – totally dropped.

- Sankhya / Yoga popular only because of blessing of Vedanta.

4th Adhikaranam Over :

- Smrithi Virodha Parihara Over.
- Tarqa Virodha Parihara over.

2nd Chapter – 5th Adhikaranam (One Sutra) :

Sutra 13 :

भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् ॥ 13 ॥

Bhoktrapatteravibhagaschet syallokavat ॥ 13 ॥

If it be said (that if Brahman be the cause then) on account of (the objects of enjoyment) turning into the enjoyer, non-distinction (between the enjoyer and the objects enjoyed) would result, we reply that such distinction may exist nevertheless as is experienced commonly in the world. [॥ – 1 – 13]

- Sankhya - Pratyaksha Virodha Dosha Parihara.

General Analysis :

- Bhoktrapatti Adhikaranam
- Sankhyas Statement

Bokta	Bogyam
<ul style="list-style-type: none">- Chetana Tatvam- Purusha	<ul style="list-style-type: none">- Achetana- Prakrti Modifies to become Prapancha – Bogyam

- Distinction evident by Pratyaksha Anubava.
- Bhoktru – Bhogya, Chetana – Achetana, Vibhaga evident.

Gita :

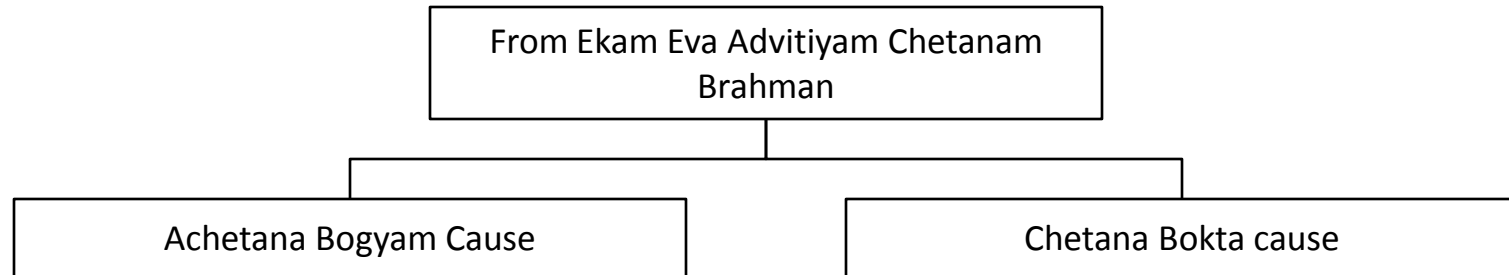
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

In the production of the effect and the cause, Prakrti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause. [Chapter 13 – Verse 21]

- Purusha Sukha Dukha Naam Boktrutve Hetu Ruchyate.
- Sankhya Jumps with Joy.
- Modified Prakrti = Bogy Prapancha
= Achetanam.

Purusha	Prakrti
<ul style="list-style-type: none"> - Bokta - Anaadi - Beginningless, endless, eternal, real, distinct infinite 	<ul style="list-style-type: none"> - Bogyam - Anaadi - Beginningless, endless, eternal, real, distinct infinite

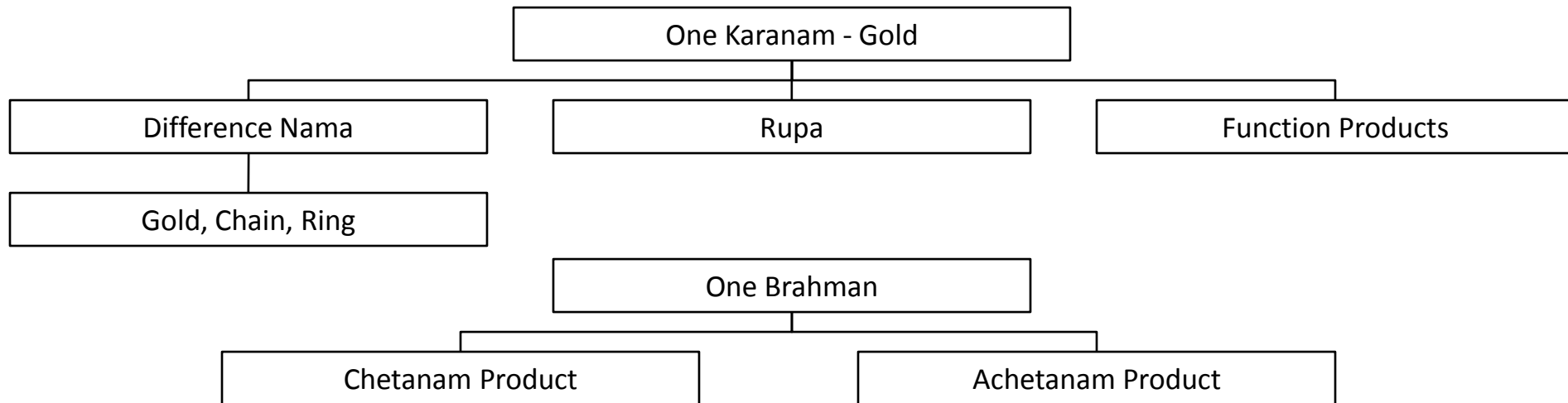
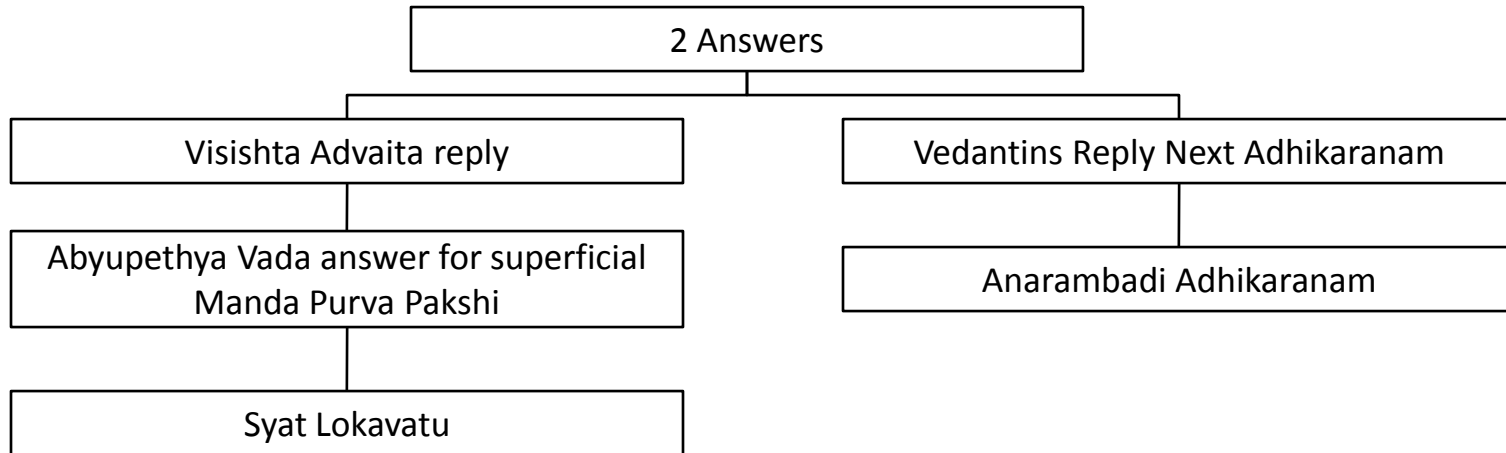
- Eternally distinct, Bokta, Bogyam division established by Pratyaksham.
- In Vedantins Purusha, Prakrti, no division.
- 2 Principles are not there.
- Before Srishti – Only Chetanam Brahman.



- One cause.
- Difference between Bokta + Bogyam not clear.
- Both Indistinguishable in Brahman.
- $A = B, B = C, \text{ Therefore } A = C$
- Bokta = Brahman – Avibhaga Prasanga
- Therefore, Brahman = Bogyam.
- In form of Brahman – Bokta + Bogyam indistinguishable is Vedantins Dosha.
- Indistinguishability of Subject and object.
- Nondistinction of Subject + Object in Vedanta.
- Pratyaksha shows Chetana / Achetana Vibhaga.
- In Vedanta everything is Chetanam Brahman.

Purva Pakshi Portion :

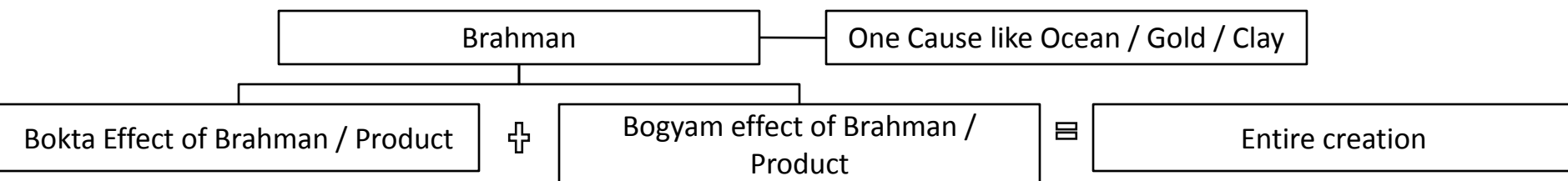
- Boktrapatte Avibhaga Pasche



Vyavahara Bheda :

Shankara :

- Wave, Ocean, Bubble, Froth = Water.
- Nama, Rupa, Vyavahara Bheda...
- Still they can have common cause



- All essentially Brahman – Bokta + Bogyam essentially.
- Vibhaga can be there in Karyam.
- Bangle / Chain, Wave & froth, Chair – Table, like distractions seen in the world.

Word Analysis :

a) Boktrapatte he :

- Since Subject Bokta becomes identical with object Avibigyaha, there will be no distinction between subject and object.

Purva Pakshi :

- Sankhya Yoga Charge.

b) Chet :

- Vedantins answer If this is objection, this is not Valid.
- Pratyaksha Virodha Charge not Valid.

c) Syat :

- Subject object distinction will be there.

d) Loka Vatu :

- As seen in the world – Boktrupatte.

e) Bogtrapattehe :

- Boguhu Boghatvaya Aaptehe.
- Bogyasya Bogtratva Aapte.
- Bokta becomes Bogyam.
- Bogyam becomes Bokta.
- Bogtru Bogy Division will be out because both are under one Brahman.
- Because of Varna Sankaraha, no subject object division.
- Boktru Bogy Sankara Apatte Sankaro Dosha – Mixed up.
- Avibagaha – Sankaraha – becomes Identical – Non – Distinction – According to Sankhya in Vedantic teaching.

f) Chet

g) Syat :

- Will be there
- Boktru Bogy Vibhaga can happily be there in Advaitam.
- In both Visishta Advaitam + Advaitam – one Brahman is Chetana Karanam.
- Hence can go hand in hand in this Sutra.
- Next Sutra will quarrel.

h) Lokavatu – Loka Eva :

- As seen in the world.

Drishtanta - Example :

- Wave / Froth...
- Boktra Patti Adi Karanam over...
- Pratyaksha Virodha Parihara.
- Phase I – Over – Milder Answer - Next Adhikaranam.

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ 14 ॥

Tadananyatvamarambhanasabdadibhyah ॥ 14 ॥

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – 1 – 14]

General Analysis :

- Pratyaksha Virodha Dosha charged by Sankhya / Yoga / Veiseshika / Nyaya Systems on Advaitam.
- Sense Organs perceive Dvaitam.
- Visishta Advaitin + Nirvisesha Advaitin.
- Pratyaksha Refuted.

Where is Abhedha in Plurality rampant world?

- Pratyaksha – Jyeshtha Pramanam.
- All other Pramanam including Vedanta based on Pratyaksha, Srotram.
- No Inference without Data.
- Anumanam, Upamanam, Arthapatti, Anupalabdhi, Veda requires data without Srotra Pramana, Veda can't function.
- All plurality – How Vedantin has Converge to say Non dual – Pratyaksha Virodha Parihara.
- “Tadananyatvam” most significant, word in Brahma Sutra for Advaitin & Visishta Advaitin.
- Chetana Karana Vada.

Chetana Brahman	Achetana Jagat
Karanam	Karyam

- Between Brahman + Jagat There is Karana Karya Sambanda.
- Why we are not very serious in this stand?
- Because it is temporary, Intermediate stage, working formula.
- Brahman can never be a Karanam.
- Any Karanam / Should undergo a Change.

Chapter 2 - 14th Sutra :

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ 14 ॥

Tadananyatvamarambhanasabdadibhyah ॥ 14 ॥

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – 1 – 14]

General Analysis :

- 1st Sutra of Arambadhikaranam (AA)
- Karya – Karana Sambanda between Brahman and Jagat is Significant.

Definition of Brahman :

- Brahman can't be Karanam. Karanam should be bound by time and subject to Modification.
- Brahman beyond time and modification. Tadejat Brahman Apoorvam, Anantharamam, Abhayam.
- Brahman not Karanam, Karyam.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Anyatra Dharma –
- Brahman never Karanam. World – Not Karyam, because it fails in proof.

Karyam	Karanam
<ul style="list-style-type: none"> - Paratantra Satta ↓ - Mithya - Non substantial 	<ul style="list-style-type: none"> - Svatantra Satta - Independent existence - Satyam - Substantial existence

- Take Satya – Mithya Sambanda.
- Forget Karya Karanam Sambanda.

Ganda Prayoga :

- Person – a lion as in courage.
- Don't extend 2 legs / 4 legs etc.
- Don't question how Mithya Prapancha came out of Satyam Brahman.
- Mithya Prapancha and Satyam Brahman both eternally existent.
- Never say one came from another.
- Neither Brahman / Prapancha came. Both Anaadi.

Significance :

Karanam	Karyam
<ul style="list-style-type: none"> - Satyam, Anaadi eternal - Changeless 	<ul style="list-style-type: none"> - Mithya, Eternal, Anaadi - Does not come out of Brahman <p>Gita :</p> <ul style="list-style-type: none"> - Avyakta, Vyakta Ya... [Chapter 8 – Verse 18] - Manifest / Unmanifest form appears, disappears - Never comes from Brahman.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the manifested proceed at the coming of the “day”; at the coming of “night” they dissolve verily in that alone, which is called the Unmanifest.
[Chapter 8 – Verse 18]

Sruti :

Chandogyo Upanishad : (Chapter 6 – Section 1)

a) Eka Satya Vigyanena, Sarvam Vigyatam Bavati :

- By knowing one, everything else known.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha, Saumya ekena mrt pindena Sarvam mrnmayam vijnatam
syat Vacarambhanam vikaro nama Dheyam, Mrttikety eve Satyam II 4 II

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All Changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Cause	Effect – Nama Rupa
<ul style="list-style-type: none">- Mrittika – Clay- Loham – Gold- Krishna – Iron <p>↑</p> <p>Karanam</p> <ul style="list-style-type: none">- Eva Satyam- Substantial- Vacharam always ideas Karanam alone is Substance - Real	<ul style="list-style-type: none">- Pot- Ornaments- Products, Vikaram <p>↑</p> <p>Karyam</p> <ul style="list-style-type: none">- Mere Name & Form- Only Verbal existence- Initiated by your tongue- Not exist outside- Non substantial- Existence depends on cause- No world other than Brahman.

- Karana Vigyanena Karyam Vigyanam Bavati.
- Tad Ananyatvat – Established.
- Since there is no Karyam other than Karanam, by Tadananyatva sutra we establish.
- Satya – Mithya Sambanda between Brahman + World.

- Take all Sruti statements that there is no world other than Brahman.
- World – Non substantial Mithya.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.
All this world is indeed the Supreme Brahman. [II – II – 11]

- There is Brahman all over.
- World is only Name.

Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

puruṣa evedaṃ viśvaṃ karma tapo brahma parāmṛtam |
etadyo veda nihitaṃ guhāyāṃ so'vidyāgranthiṃ vikiratiha somya ॥ 10 ॥

The purusa alone is all this universe – the sacrificial works (Karma) and austerities (Tapas). O Good looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of Ignorance even here, in the very life. [2 – 1 – 10]

Purusha Suktam :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

Purusa evedam Sarvam Yad bhutam yaca bhavyam |
Uta Amrtatvasye shano yad Anena Ati Rohati ॥ 2 ॥

The Purusha is indeed All this (Creation) in essence; That which existed in the Past, and that which will exist in the Future, Everything (i.e the whole Creation) is woven by the Immortal essence of the Great Lord (Purusha); by becoming Food of which (i.e. by getting consumed in Whose Immortal essence through surrender) one transcends the gross world (and becomes Immortal). [Verse 2]

- All indicated thru Adi Shabda.
- How you explain Boktru – Bogya Bheda?
- Bhoktru – Bhogya are Mithya divisions existing in Satyam Brahman Adhishtanam.
- Only one Adhishtanam Brahman exists in which Mithya Boktru Bogya divisions come + Go.
- Bokta – Brahman
Bogyam – Brahman } Both can be explained.

Word Analysis :

a) Tad Ananyatvam :

- Words other than Brahman is understood.

b) Arambadena Shabdeibyaha :

- From statement like, Vacharambhanam vikaro nama dheyam...

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

*Yatha, saumya, ekena mrt-pindena sarvam mrnmayam vijnatam
syat vacarambhanam vikaro nama-dheyam, mrttikety eva satyam.*

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Significance :

a) Tadu :

- Satyam Karanam Brahman – Ananyatvam
 - Na – Anyaha Bavaha
 - Non – Different
- Non difference of world from Brahman.
- Whose Non difference of the world – Karya Prapanchasya.

- Satya – Mithya Sambanda.
- Mithya not away from Satyam.
- Mithya Non - Substantial from Brahman.
- Does not have independent existence.
- Entire Vedanta Resting on Tadananyatvam - Rests on relationship of Satya – Mithya.
- Snake never different and away from Rope.
- Clue for Satya – Mithya Sambanda is Tadatmayatvam.
- Avagamyate – Satya – Mithya Sambanda is understood / Extracted not directly said in Sruti implicit, implied in Upanishad.
- Shankara – Vyasa – Make Mithyatvam.
- Explicit – Not invented Mithyatvam.
- Extracted Mithyatvam hidden in Upanishads.

c) Arambana Shabdad Ebyahe :

- Indicates – Vacharambanam Nama Dheyam Mrittika Eva Satyam.
- One Word Arambanam is clue, Indicates whole Sentence.
- Vacharambanam Shabda = Vikshepa.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati ॥ 19 ॥

Through the mind alone (It) is to be Realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 – 4 – 19]

- Universe in form of plurality is not there.
- Will not be there... Not only in Pralaya it is Mithya. Its existence cannot be counted.
- World Mithya category. Its existence can't be counted.
- What is experienced but not counted is Mithya category – Neha na Asti Kinchana.

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus Realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- Upanishad Negates world means it is Mithya.

Arambana Shabdabyaha :

- Explains relationship between Brahman + World is Satya Mithya Sambanda.
- Don't say Mithya world has come out of Brahman - Satyam.
- Say Mithya world is also eternally there.
- Satyam Brahman also eternally there – As Adhishtanam.
- If both eternally there, not Dvaitam.

Boldly say :

- Mithya can't be counted with Satyam Brahman I am Advaitin.
- Shankara brings out crucial teaching here.
- Bheda – Abheda – Bhaskaracharya – Bhodanacharya, Vada.
- Gold modifies to become ornament.

- Karanam Pariname Karyam goldsmith works to bring out Parimana – Change – World is product. Brahman Parimana Vada - Sat Karya Vada.
- Jagat = Brahman Parinamam.
- Brahman evolved into universe.
- Not unreal Appearance, not Superimposition.
- Brahman Modified and evolved into Universe.
- Like Gold / Clay / Iron.
- Bartu Prapancha Acharya before Shankara called Bheda – Abeda Vada.
- Visishta Advaitin – closed to Bheda – Abheda – of Ramanujam who came after Shankara.

Visishta Advaitin :

- Improved form of Bheda Abheda Vada.

Their Vada :

- Dvaitin.

Sruti Says	
<ul style="list-style-type: none"> - Clay - Brahman - Gold - Iron 	<ul style="list-style-type: none"> - Pot - World - Ornament - Products

- Brahma Parinama Vadas.
- Karanam Changes to becomes Karyam – Evolution theory.
- Seed – Leaves – Fruits.
- Creation evolves from matter.

Many Branches	One Tree
<ul style="list-style-type: none"> - Avayavam - Part - Real Karyam - Evolute / Product - Visishta Advaitam / Dvaitam <p style="text-align: center;">↓ Karma Khanda</p> <ul style="list-style-type: none"> - Plurality - Bheda Drishti - 10 fingers 	<ul style="list-style-type: none"> - Avayavi - Whole - Real Karanam - Whole – cause - Advaitam - Singularity - Abheda Drishti - Humanbeing

- Both correct – Be Friendly to both, accept both.
- Be Dvaitin & Vishta Advaitin, both real. Why you Dismiss one as unreal.
- Ubaya Satyatva Vada / Bheda Abheda Vada.
- Both Advaitam and Dvaitam Satyam.
- In the teaching given by using tad Anananyatvam, part can't exist Separate from whole.
- Branches, Leaves can't exist separate from Tree.
- Fingers can't exist separate from whole person.
- Tadanantvam is not Satya – Mithya.
- Sambanda – Not, means part whole Sambanda.
- Means part doesn't exist separate from whole.

Therefore World :

- Part of God
- Real, Dual, God is Non dual.

How world exists?

- Dualistic world exists as part of Non dual lord.

Why bring Mithya Concept?

- My Theory Supported by Sruti.

a) Shantam Shivam Advaitam.

b) Dvaitam also Sruti Talks.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apana the left side, Akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse. [II – II – 2]

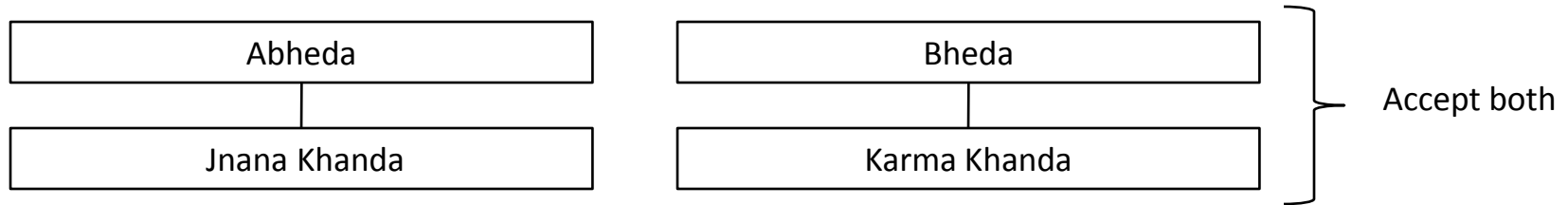
c) Dva Suparna - Both reconciled

- Part – whole mentioned in Sruti.
- Ghataka Sruti
- Visishta Advaitam
- Antaryami Brahman of Brihadaranyaka Upanishad is Ghataka Sruti.
- Brahman = Whole, World = Part.
- Macrocosm = Antaryami of Part = Micro.
- Media = Antaryami of Tamil Nadu in every state, Mamei Vamsho Jeeva Loke...

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Upanishad through Ghatakara Sruti Brings relationship between Part + Whole.
- Karma Khanda – Acceptable in Bheda Abheda Darshana.



- Jnana Khanda + Karma Khanda Pramana – If you reject Dvaitam, Karma Khanda – Invalid – Reject part of Veda.
- Visishta Advaitin = We alone validate Veda.
- Advaita – Rejects Karma Khanda.
- Dvaitam + Advaitam mutilated Veda – Partial negation of Veda.
- Jnana Khanda / Karma Khanda – Dvaita / Advaita Vakyam / Ghataka Sruti is Pramana.
- If you reject Dvaitam + hold to Advaitam – Injustice – you will negate Pratyaksha Pramana, Powerful, solid means of knowledge.
- All Pramanam depends on Pratyaksha, Anumanam, Upamanam.
- Anupalabdhi – Jyesta Pratyaksha Reveals solid Dvaitam.
- Hence world Satyam.
- Bheda – Abheda Vada valid. Don't interpret Satya – Mithya relationship – but part – whole.

Lecture 156

Purva Pakshi :

- Bheda Abheda Vadi – Sankhya / Yoga / Nyaya, Veiseshika, in front.
- Vyasa Shankara – In front Behind Visishta Advaitin Ramanuja.
- Both Visishta Advaitin + Advaitin follow Vyasa – Brahma Sutra.
- Vyasa talking to Sankhya / Yoga / Nyaya / Veiseshika.
- World born out of Achetana Prakrti.
- Sankhya / Yoga / Nyaya / Veiseshika – Achetana Karana Vada
 - Uniform opinion of 4
 - World born of Matter.

Vyasa Minority :

- World born of Chetanam – Consciousness.
- Consciousness = Brahman, Jagat Karyam Bavati, product of Matter.

What is Significance of Brahman Karyam?

- In this Sutra Vyasa redefining Brahman Karyatvam as Brahman Anananyatvam.
- World = Product of Brahman, not away from Brahman, Non different from Brahman with this 4 disappeared.
- Now debate between 2 Sishya's of Vyasa, internal, Squabble Advaitin + Bheda, Abheda Vadi, - Visishta Advaitin.
- Both agree with Vyasa.
 - a) **Jagat** = Brahman Karyam
 - b) **World** = Brahman Anananyatvam.
- World is Non different from Brahman.
- What is the meaning of this?

Shankara's Interpretation of Sutra :

- Brahman Ananyatvam = Brahman Adhyastatvam.
- World is Superimposed on Brahman.
- Snake Non different, not away from rope.
- Rajju is Adhishtanam, Vivarjatatvam changeless.
- Tat Adhyastatvam = Vivarjatatvam.
- World is of Lesser order of reality, according to Advaitin.
- World enjoys lesser degree of reality compared to Brahman.
- World does not exist separate from Brahman(Brahma Ananyatvam)
- World has incapacity to exist separately. Dream can't exist Separate from Waker.
- Snake not able to exist Separate from rope.
- Tadatnatvam = Tad Vivartatvam
= Tad Adhyastatvam
= Mithya.

Bheda – Abheda Vadin – Visishta Advaitins interpretation :

- Tad Ananyatvam does not mean, Tad Vivarjatvam or Tat Adhyastatvam or Tad Viseshenatvam.
- You can take world as attribute of Brahman because part can't exist separate from whole.
- Gold – Viseshanam – property can't exist separate from substance.
- World is part of Brahman or property of Brahman.
- Either way, it is of same reality as Brahman.
- Part is as real as whole. Branch, leaf is as real as tree.
- Finger is as real as me. It is not of lesser order of reality.

- World is as real as Brahman.
- If you take world as property, property not as real as substance.
- Colour of cloth as real as cloth. Property can't exist separate.

From cloth, Substance :

- Cloth + Colour, world and Brahman are of equal order of reality.
- We have one Brahman and many parts as plurality. Part of Non – duality.
- Hence Bheda – Abeda Vadam.

Dvaita Vakyas in Sruti :

- Agnis Akasha, Apaha.

Advaita Vakyams are also there :

- Shantam, Shivam, Advaitam Ghata Sruti combines + Reconciles Dvaitam and Advaitam.
- Dvaitam as part of Advaitam, Antaryami Brahman + Purusha Sukhtam.

Purusha Sukhtam :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

Purusa evedam sarvam yadbhutam yacca bhavyam,
Utamrtattvasyesano yadannenatirohati.
Etavanasya mahima ato jayagisca purusah,
Pado'sya visva bhutani tripadasya' mrtam divi.

All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being. [Verse 3]

- Dvaita Prapancha Pada. ¼ of Advaitam Brahman.

World is part of Brahman :

- Therefore Dvaitam and Advaitam reconciled.
- Jiva also part of Brahman.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (five) senses, with mind as the sixth.[Chapter 15 – Verse 7]

Jiva	Jagat	Duality
Part of Brahman	Part of Brahman	Part of Brahman

- Brahman Non dual Advaitam.
- Part is real, whole also real, both real – in Brihadaranyaka Upanishad.

Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः
क्शुद्रा विस्फुलिङ्गा व्युच्चरन्ति,
एवमेवास्मादात्मनः सर्वे प्राणः, सर्वे लोकाः,
सर्वे देवाः, सर्वानि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यामोते प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret, yathāgneḥ
kśudrā visphulingā vyuccaranti,
evamevāsmādātmanaḥ sarve prāṇaḥ,
sarve lokāḥ, sarve devāḥ, sarvāni
bhūtāni vyuccaranti; tasyopaniṣat—satyasya
satyamiti prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, sp from this self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is ‘the Truth of Truth.’ the vital force is truth, and it is the truth of that. [2 – 1 – 20]

Dependent World	Independent Lord
Satyam	Satyasya Satyam

Jnana Khanda + Karma Khanda valid

- Pratyaksha reveal duality and valid Bheda Abheda Vada is perfect is Purva Pakshi’s contention.

Vyasa :

- 11 Sruti contradictions if Bheda - Abheda accepted.
- 9 in this bashyam 2 elsewhere.

1) Nirvikara Sruti Virodha :

- From tree, Branches, leaves evolve is true as part of tree.
- From Brahman – Jagat evolves
- World – Part of Brahman.
- Brahman real – World – real.
- Tree can evolve into Branches, leaves because it is Savikara, subject to modification.
- Can produce real fruit, real leaf by undergoing Parinama – Change.
- In Parinama Vada, cause and effect equally real.
- Can't extend that theory to Brahman. Brahman can't undergo modification to evolve into world.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Nirvikari Sruti :

- Brahman = Parinama Vada not acceptable Tree – Parinama Material Cause acceptable Brahmanaha Nirvikaratvat.

Purva Pakshi – Question :

- How you say Parinama Vada not Acceptable.

Chandogyo Upanishad : 3 examples – Chapter 6 – Section 1

Clay	Pot
Gold	Ornaments
Iron	Utensils

- Cause – Modifying to effect.
- Nowhere mentioned - Your invention, interpolation.

Parinama Vada	Vivarta Vada
<ul style="list-style-type: none">- Cause modifying to become part- Otherwise potter need not shape / Work	<ul style="list-style-type: none">- Cause does not modify.- Changeless superimposition

- If pot is Adhyastham, only Agyanam enough. Potter does Karma + Shapes.
- Iron + gold smith similarly.

3 Examples :

- Prove Brahma Parinama Vada.

Shankara :

- Brahman should be changing Material Cause according to 3 Examples.

All 3 Example :

- Achetana Vastu, Mrith, Svarnam, Krishna (Iron) Achetana Karanam.
- Will you accept Brahman = Achetana Karanam.

Purva Pakshi : Answer

Karanam	
Achetanam in Example	Don't take that Extention

- Sruti declares Brahman = Chetanam. Achetana part of Example you should not take.
- Sruti says – Brahman is Non changing Nirvikaram.
- Since Brahman is Nirvikaram from the Example... don't take changing part also.
- Accept – Brahman as Karanam, changeless Karanam – Parinami Karanam.
- Brahman parinami Karana not correct.

2) Niravayatvat :

- Sruti Nirodha.
- In Brahman Parinama Vada.
- Brahman = Bheda Abheda Vada, world + Jiva are taken as limb + Organ of Brahman. Organic whole.
- I am whole person with many organs Bheda Division - Part of one Brahman.

Shankara :

- Sruti says – Brahman is Niravayavam
- Gives Akasha Drishtanta.

Vishnu Sahasranamam :

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारम् गगनसदृशं मेघवर्णं शुभाङ्गम् ॥

Shantakaram Bhujagashayanam Padmanabham Sureham
Vishwadharam Gaganasdrusham Meghavarnam Shuangam || 2 ||

I salute Vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the Devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of Samsara. [Verse 2]

Mandukya Upanishad :

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

nā"kāśasya ghaṭākāśo vikārāvayavau yathā |
naivā"tmanaḥ sadā jīvo vikārāvayavau tathā || 7 ||

The space in a pot is neither an evolved effect nor a part of the All – Pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the spirit i.e., the supreme self. [3 – K – 7]

Akasha	Brahman
<ul style="list-style-type: none">- Has no part / whole- No Avayava, Avayavi	<ul style="list-style-type: none">- Comparable to Akasha- Brahman does not have parts.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare kośe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

- Nishkalam – Partless.
- World + Jiva – not part of Brahman.

3) Nityatva Sruti Virodaha :

- When world + Jiva are Bheda and part of Brahman, Brahman is Savayavam endowed with Limbs.
- Brahman will be Anityam.

Law :

- Yad Yad Savayavam, Tatu Tatu Anityam.
- Whatever has part will die.

All Savayavam Anityam : Taittriya Upanishad

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutam ।
akasadvayuh, vayoragnih, agnerapah ।
adbhyah prthivi, prathivya osadhayah ।
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Akasha is subject to birth + Death.
- Akasha has Sukshma Avayavam, can bend Akasha.
- Huge Mars – Dense black hole light appears to bend.
- Akasha – Expanding. Anityatvam – Because Savayavam Ghatavatu.
- Brahman – Nityam.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

4) Satyatva Sruti Virodha :

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha, saumya, ekena mrt-pindena sarvam mrnmayam vijnatam
syat vacarambhanam vikaro nama-dheyam, mrttikety eva satyam.

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

- Clay modifies + Becomes pot. All pots – Initiated over of tongue.
- Every product = Name initiated by tongue..
- Mritika Eva Satyam.
- Clay alone reality.
- Karanam Eva Satyam.
- This person alone (Eva) is intelligent – (Others not!) Vyavarthanam for exclusion of Other things.
- Excludes Karyam from Satyam list. Which means Mithya.
- Has Nominal verbal existence, no substantiality.

1st – Example :

2nd :

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Svetaketo – Tatu Karanam Brahman Satyam.
- This universe is of lesser order of reality.

Chandogyo Upanishad :

- Chapter 6 – Verse 1 – Drishtanta
- Chapter 6 – 8 – 7 - Darshanta Aitadmyam Idagum Sarvam.

Karanam	Karyam
Satyam	Mithya

5) Dvaita Nisheda Sruti Virodaha if Dvaitam + Advaitam have equal status, then Sruti will show equal status as both Satyam.

Bagawan	Bagawans Products
- Avayavam	- Pada - Avayavi - Equally respected

Advaitam	Dvaitam
- Respected in Sruti	- Ignored / Criticised by Sruti - Step motherly Treatment

Sruti :

- Person with Advaita Jnanam is liberated.
- Dvaita Jnanam - No Prayojanam Mentioned in Sruti.

Srishti Sruti Vakyam :

- No Prayojanam
- No Svarga
- Dvaita lesser order.
- Upanishad Criticises all those who see duality.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (Realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Goes from death to death.
- If Dvaitam is as real as Advaitam, why person goes to death as per Sruti?

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisha etasminnadsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisha etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- See little difference – Part / Whole will have Bayam.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitatpaśyanṇṛṣīrvāmadevaḥ pratipede, aham manurabhavaṁ sūryaśceti tadidamapyetarhi ya evaṁ veda, aham brahmāsmīti, sa idaṁ sarvaṁ bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati; atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevaṁ sa devānām | yathā ha vai bahavaḥ paśavo manuṣyaṁ bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu? tasmādeṣāṁ tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Brahman	I Am Part
Whole	Difference

- If Bheda between yourself + Lord in form of part + Whole he does not know.
- He is Devanam Pashu.

1st Method :

- No Prayojanam for Dvaita Jnanam.

2nd Method :

- Criticises one seeing Dvaitam. Last most powerful reply.

Sruti Negates plurality explicitly :

- If Advaitam + Dvaitam real, Sruti should not negate both or not negate both.

- Sruti never negates Advaitam but negates division Vehemently.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (Realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No duality at all, No part / whole.

Satyam Definition :

- What can't be negated is Satyam.
- How do you prove lie / Truth of existence of temple?

Go + See :

If it is not negated – is truth, real.

Definition of reality :

- What is not Negatable or negated.
- Sruti negates Dvaitam – Dvaita Nisheda Sruti.

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus Realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- All Plurality not there.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्नु प्राणः
प्रतिष्ठित इति; अपान इति; कस्मिन्नुपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति; कस्मिन्नुदानः प्रतिष्ठित इति;
समान इति; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो न हि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
तं ह न मेने शाकल्यः; तस्य ह मूर्धो विपपात, अपि हास्य परिमोषिणोऽ
स्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti; prāṇa iti;
kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti; kasminnupānaḥ
pratiṣṭhita iti; vyāna iti; kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti; sa eṣa neti netyātmā,
agrhyo nahi grhyate, aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati |
etānyaṣṭāvāyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat, taṃ tvaupaniṣadam
puruṣaṃ pṛechāmi; taṃ cenme na vivakṣyasi, mūrdhā te vipatiṣyatīti |
taṃ ha na mene śākalyaḥ; tasya ha mūrdhā vipapāta, api hāsyā
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ On what does the Apana rest? ‘On the Vyana.’ ‘On what does the Vyana rest on the Udana.’ On what does the Udana rest? On the Samana.’ This self is That which has been described as ‘Not this, not this It is imperceptible, for it is never perceived; Undecaying, for it never decays; unattached, for it is never attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that being who is to be known only from the Upanisads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [3 – 9 – 26]

- Negates duality.
- No benefit of knowledge of Dvaitam, If world part of Brahman then Dvaita Sruti will come.

6) Eka Vigyanena Sarva Vigyasa Sruti – Nisheda.

- If Advaitam Brahman and Dvaitam world equally real, by knowing one, other can't be known.
- Others exist independently as separate entity and can't be known.
- If Bheda is known as Mithya category, non substantial, then Eka Vigyanena Sarva Vigyanam is Possible.
- Mithya as good as, Nonexistent.

Chandogyo Upanishad :

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय
तं ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना
अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः २

**Sa ha dvadasavarsa upetya caturvimsativarsah
sarvanvedanadhitya mahamana anucanamani stabdha eyaya
tam ha pitovaca svetaketo yannu somyedam mahamana
anucanamani stabdho'syuta tamadesamapraksyah II 2 II**

Svetaketu went to his teacher's house at the age of twelve. After studying all the Vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this] his father said to him : "O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]. [6 – 1 – 2]

7) Aikya Sruti Virodha :

- If Jiva and world are considered as part of Brahman which is whole, part and whole can never be identical.
- If Jiva is part of Brahman. Jiva can never be identical to Brahman.
- Tat Tvam Asi – Svetaketo – Not possible.
- Upanishad does not say you are part of Brahman.
- You are whole Brahman. Part is Mithya - Adhyastham.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

8) Jnana Sadhanatva Sruti Virodha :

- If world is as real as Brahman, Jiva, Shariram, Papam, Punyam, Samsara will all be real Sanchitta, Agami, Prarabda will be all real.

Law :

- Satyam can never be destroyed by Jnanam.
- Real snake not negated by knowledge rope snake alone negatable by knowledge because it is Adhyastham, Mithya.
- Dream problems negated by waking up.
- Yatha Jnana Nirvarthyam, Tatu Satyam Na Bavati.
- If world, problem, Dukham are Satyam, Jnanam can't eliminate.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Gita :

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- By Mere knowledge of Atma problems will go.
- Problems – Mithya in nature.

9) Tatcara Drishtanta Sruti Virodha :

Chandogyo Upanishad :

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं
प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते २

**Atha yadi tasyakarta bhavati tata eva satyamatmanam kurute
sa satyabhisandhah satyenatmanamantardhaya parasum taptam
pratigrhnati sa na dahyate'tha mucyate II 2 II**

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 – 16 – 2]

- In kings court hot iron rod used to check if someone speaking truth / false truth insulates person – falsehood burns hand + Person put in jail.
- Dahyate - Badyate Cha - Because of falsehood.
- Na Dahyate Ata Muchyate.
- Tat Tvam Asi is factual statement which will not burn you with Adyatmika, Adibautika, Adideivika Tapah.
- Abheda is a fact. Bheda Mithya – Anrutam – false.

2nd Chapter – 14th Sutra

Analysis of Tadananyatvam :

2 Interpretations

Advaitin, Abhedavadi

- Tadananyatvam means, world is Non different from Brahman.
- World is Mithya Brahman = Satyam
- Mithya can't exist separate from Brahman
- World enjoys lesser order of reality = Mithyatvam

Bheda – Abhedavadi, Visishta Advaitin

- Tadananyatvam means world is Non different from Brahman
- World is part of Brahman and it can't exist separate from whole
- Limbs (Eyes, Hands, legs) can't exist separate from body
- **World** **Brahman**
Part Avayavam Whole Avayavi
- Both have same order of reality
- World = Satyam, Brahman = Satyam
- Satya Brahman – has Satya Avayavam.

Shankara :

- Gave a Sruti Virodha, defects in part – Whole theory.
- 2 more Sruti Virodha in Taking world as real part of Brahman.

10) Asangatva Sruti Virodhaha : Brihadaranyaka Upanishad

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā, dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati buddhāntāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati, asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (Cows), sir. Please instruct me further about liberation itself.' [4 – 3 – 16]

- Nothing sticks to Brahman.
- If world has same order of legality, Guna Doshas belonging to world will also belong to Brahman.
- Guna Doshas belonging to world will become integral part of Brahman.
- Brahman will become Sa Sanga.
- What belongs to Avayavam belongs to Avayavi also.
- Problem in Kerala - India has problem.
- Wound in finger, I Can't say I Am not affected.
- If world + Jiva Integral part of Brahman, Samsara will belong to Brahman which contradicts Asangatvam.

11) Nirvisesha Sruti Virodha Sruti Vakhya Virodha :

- Those Statements which reveal Brahman – without attributes.

Lalitha Sahasranamam Stotram :

निर्लेपा निर्मला नित्या निराकारा निराकुला
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥

Nirlepa Nirmala Nitya Nirakara Nirakula
Nirguna Nishkala Shanta Nishkama Nirupaplava

[Nirlepa] : Who is free from all affectations of external contacts. [Nirmala] : Who is free from all impurities.

[Nitya] : Who is eternal. [Nirakara] : Who is not limited to and by any form.

[Nirakula] : Who is never agitated. [Nirguna] : Who is beyond the three Gunas of Prakrti – Sattva, Rajas and Tamas.

[Nishkala] : Who is the Partless Unitary Whole. [Shanta] : Who is ever serene.

[Nishkama] : Who is free from desires. [Nirupaplava] : Who is free from afflictions.

- Nir, Means free from attributes.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्शरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ, gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvamadīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamasāṅgamacakṣuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam, :
na tadaśnāti kiṃcana, na tadaśnāti kaścana || 8 ||

He said : O Gargi, the knower's of Brahman say, this immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red Colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither Savour nor Odour, without eyes or ears, without the vocal organ or mind, Non luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [3 – 8 – 8]

- 23 Negations Aksharam Brahman.
- Gargi Yajnavalkya Samvada Asthodam...
- Neither gross, subtle, 5 elements.

Mini – Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mṛtyu mukhat pramucyate || 15 ||

He, who has Realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Reveals Nirvisesham Brahman.
- If world part of Brahman, all attributes will belong to Brahman and it will become Savisesha opposed to Nirvisesha Sruti.
- Take world as Non – Different from Brahman but of a lower order of reality.
- Lower order not associated with higher order.
- Tad Ananyatvam means Tad Adhyastham not Tad Avayavatatvam.

Bheda – Abheda Purva Pakshi :

- Don't think I am dumb.
- Advaita has also Sruti Virodha.

1) Drishtanta Sruti Virodha :

3 Example of Brahman :

- Clay, Gold, Iron.
- Karya Parinama Vada talked cause modifying, Evolving to become effect.
- Assume Brahman Parinama Vada.
- Can't say world is not superimposed in Brahman. But Brahman Modifies – Parinama Vada alone to be taken not Vivarta Vada.

Advaitin :

- Don't extend example.
- All 3 Jada Vastu. Svarnam, Lohita, Krishna Brahman not Jadam.
- Jadatvam + Parinamatvam – Modification part of example should not be taken.
- Sruti = Brahman = Nirvikara.
- Take Karya – Karana Aspect.
- Vivarta Karya – Karana not Parinama + Jada Aspect.
- Adhyasa – Adhishtana Sambanda not Karya – Karana.

2) Next Charge of Purva Pakshi :

- Karanatva Sruti Virodha, Brahman – Satyam – It Can't be Karanam of anything.
- Brahman = Akaranam, non Modifiable.
- Karya – Karana Vilakshanam.
- Anyatra Dharma – Adharma, Kruta – Akruta world is really speaking not there.
- Avyakta Maya is seed of Universe which is Mithya.

- Seed of Vyakta Prapancha is also Mithya.
- No Karya – Karana Sambanda between them.
- Sruti – Presents Brahman = Karanam.

जन्माद्यस्य यतः 2

Janmadyasya yatah 2

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[1 – 1 – 2]

Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ॥ ३ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti |
yatprayantyabhisamviśanti | tadvijijñāsasva | tadbrahmeti || 3 ||

To him (Bhrgu) he (Varuna) Again said : That from which these beings born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that Sleekest thou to know. That is Brahman'. He, (Bhrgu) Performed penance; and after having done penance. [III – I - 3]

- How you explain. Brahma Karantvat in Sruti.
- We don't say Satyam Brahman produces Mithya Prapancha Never possible.

What is Mechanism?

- Mithya Prapancha always exists – During Pralayam also.
- Satyam Brahman – Need not, and can't produce Mithya Prapancha.

Pramanam : Gita Chapter 8 – Verse 8 :

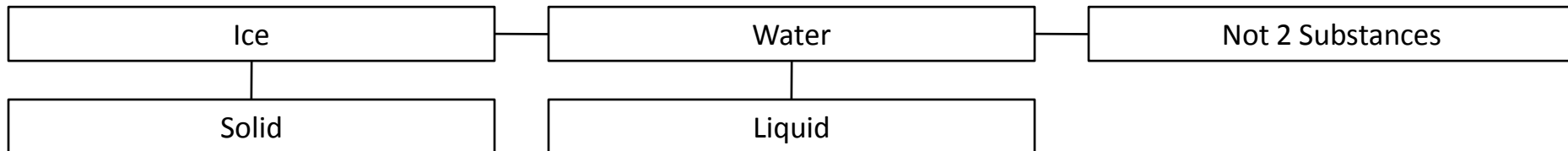
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८ ॥

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the supreme purusa, the resplendent, O Partha, He goes (to Him). [Chapter 8 – Verse 8]

- Avyakta Vyakta Yah Sarvaha.
- World was in Unmanifest form – Comes to Manifest form.

Avyakta In Pralaya Kala	Vyakta Kala
Called Maya	Srishti Kala – Called Prapancha

- World is Mithya, Maya is Mithya.
- World in Avyakta Rupam – called Maya.
- Prapancha is Mithya, Maya is Mithya.
- Between Prapancha + Maya only Avasta Bheda, Natu Vastu Bheda.



- Maya obtaining in Pralaya evolves into Prapancha.
- Avyakta Maya becomes Vyakta Prapancha, Vyakta Prapancha goes into Avyakta Maya.

Karanam	Karyam	Brahman
<ul style="list-style-type: none"> - Maya Mithya Prakrti - Exists in Pralayam - No Existence Separate from Brahman. 	<ul style="list-style-type: none"> - Prapancha Mithya Jagat 	<ul style="list-style-type: none"> - Satyam

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

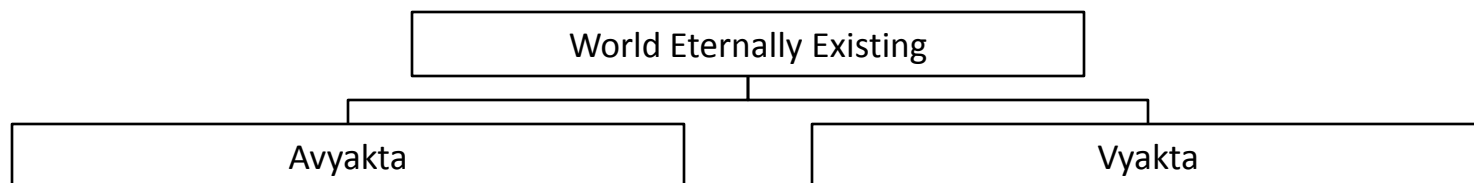
mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you, that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]



- World not Karyam of Brahman.

Brahman	Mithya Prapancha
<ul style="list-style-type: none"> - Satyam - Can't produce Mithya Prapancha - Not Karanam 	<ul style="list-style-type: none"> - Eternally there

- Since Maya Can't exist separate from Brahman. Both of them Mithya...
- Both existing inseparably – Maya + Brahman.
- Karanatvam Status of Maya is Seen, temporarily in Brahman till teaching is over.
- Really Karanatvam belongs to Maya.
- Maya alone evolves into Prapancha Adhyaropa – Prakaranam.
- Then Karanatvam taken out / from Brahman Apavada.

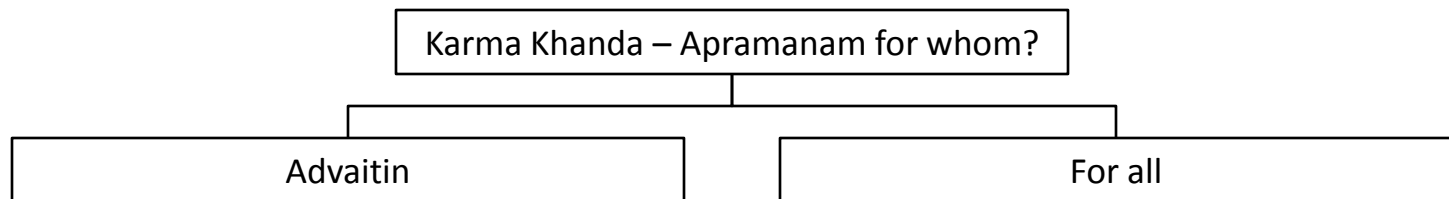
Definition of Karanatvam :

- Brahman = Karanam
= Satya Adhishtanam of Mithya, Maya which is Karanam.
- Parinama Karana Maya Adhishtanam, Brahmanaha Karanatvam.
- Untill real Brahman is revealed, Brahman is presented as Karanam which status is Borrowed from Maya which is Mithya. Karanatva Sruti not contradicted.

Next – Sruti Virodha :

- Karma Khanda Sruti Virodha.
- Advaitam alone Satyam.
- Dvaitam invalid means.
- Karma Khanda / Veda Purva – Revealing Dvaitam will become invalid.
- Brahma Satyam, Jagan Mithya
Jeevo Braheiva Na Paraha.
- Karma Khanda = False.
- Can't falsify Veda, Shankara – Buddhist in disguise.

Question : By Advaitin :



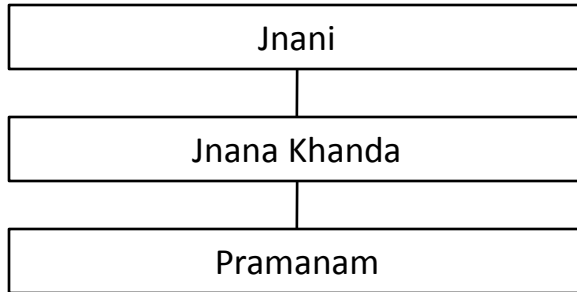
For Advaitin Jnani :

- Brahma Satyam – Jnani is Akarta, Abokta, Jeevan Mukta.
- Karma Khanda Pramanam irrelevant.
- His Jnanam, Aham Apramanam Brahma Asmi.

- For Majority – Mandaha Adikari / Anadhikari / Madhyama Adhikari.
- Aham Jeeva, Karta, Bokta, Samsari Asmi - Karma Khanda relevant + Pramanam.
- Any portion of Veda relevant for portion of humanity.
- Total Veda not relevant for total humanity.
- Putra Kameshti Yaga – Not for Kuchela.
- Sruti Vakyam for Brahmachari not relevant for Grihasta.
- Tamil Nadu – Requires water – Calcutta in floods.
- Ajnani – Deha Abhimani – Karta, Bokta, Karma Khanda, Upasana Khanda, Dvaita Sruti, Ghataka Sruti, Pramam for Ajnani.
- Jnani – Already claims Apramata Svarupa, Karma Khanda irrelevant.

Gita :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥



That which is night to all beings, in that the self controlled man wakes; where all beings are awake, that is the night for the sage (Muni) who sees. [Chapter 2 – Verse 69]



यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति,
तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं
जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्,
तत्केन कं मन्वीत तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा,
अग्रह्यो न हि ग्रह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति: विज्ञातारमरे केन विजानीयात्.
इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा
याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati,
taditara itaramjighrati, taditara itaram rasayate,
taditara itaramabhivadati, taditara itaram śṛṇoti, taditara
itaram manute, taditara itaram sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt, tatkena kaṁ paśyet,
tatkena kaṁ jighret, tatkena kaṁ rasayet, tatkena kamabhivadet,
tatkena kaṁ śṛṇuyāt, tatkena kaṁ manvīta tatkena kam sprśet,
tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena
vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate,
na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitrevi,
etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra ॥ 15 ॥

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is that which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for it is never attached; unfettered – It never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [4 – 5 – 15]

- Avidya Vyavastaya... All Pramanams relevant.
- In Advaita Jnana Avasta, Karma Khanda becomes Apramanam.

Brihadaranyaka Upanishad :

- Pitha – Apitha
Veda – Aveda
Adrishye – Anilaye.

Karma Khanda :

- Sruti Virodha not there.
- Relevant for particular Adhikari.

Jnana Khanda :

- For particular Adhikari.

Pratyaksha Pramanama Virodha :

- Advaitin jumping up + down but Pratyaksha and Anumana report Dvaitam.
- Pratyaksha not Apramanam for all relevant and true w.r.t Deha.
- Abimana – Vishwa in Jagrat Avasta as Pramata – Knower. It is relevant for Vishwa – Jagrat – Satyam.
- For Teijasa identified with dream Avasta, with dream Shariram, in dream world, for dream.
- Abhimani, Dream sense organs + Dream Prapancha are Pramanam.

For	Apramanam
<ul style="list-style-type: none">- Vishwa- Teijasa- Pragya and Turiya	<ul style="list-style-type: none">- Svapna Prapancha- Jagrat Prapancha- Jagrat and Svapna

- Pramanam or Apramanam depends on your status.
- As long as you are doing, Vyavahara in the world operating from body, world real.
- Pratyaksha is Pramanam.
- Hunger, food, medicine, care, all real.
- Deha Abhimana Drishtya Pramanyam.

Very Important :

- Advaita Vakyam Pramanam only when you give up Deha Abhimana.

Gita :

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥

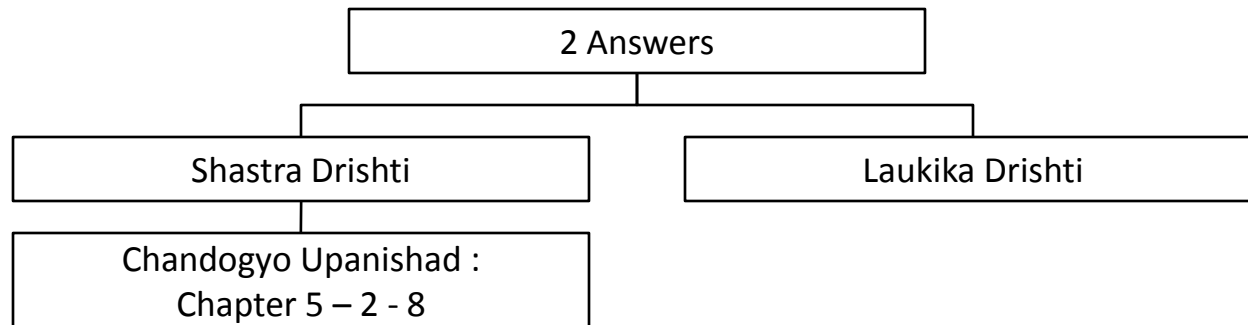
Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 – Verse 5]

- From Deha Drishti – Dvaitam Satyam.
- From Deha Abhimana Rahita Drishti – Advaitam alone Satyam, Dvaitam Mithya.
- Pratyaksha Pramana Virodha Answered.
- Pratyaksha is Pramanam with Deha Abhimana Drishti.

Last Question :

- Brahman alone Satyam.
- World = Mithya – Superimposed on Brahman = Tad Ananyatvam = Tad Adhyastam.
- Whole Prapancha is Mithya Adhyasa on Brahman.
- Is Vedanta Shastra Mithya or Satyam?
- Veda = Mithya = Aveda Ishvara also in trouble..

How Mithya Shastram reveals Satyam Brahman?



Chandogyo Upanishad :

तदेव श्लोकः यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु
पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने
तस्मिन्स्वप्ननिदर्शने इति ८
इति पञ्चमाध्याये द्वितीयः खण्डः २

Tadesa Sloko Yada Karmasu kamyasu Striyam
Svapnesu Pasyati samrddhim Tatra Janiyattasminsvapna
Nidarsane Tasminsvapnanidarsane.
Iti Dvitiyah Khandah. II 8 II

Here is a verse in this connection : When one sees a woman in a dream while performing a rite for the fulfillment of a desire, that means it is successful. One can know this from the dream. [5 – 2 - 8]

Example : 1

- When person is doing Kamy karma, long ritual for many days, in between sleeps, sees dream, Mother / Devi / Stree comes in dream and gives Anugraham then ritual is going to be prosperous.
- Success of Karma belongs to Jagrat Prapancha.
- Jagrat revealed by Svapna Devi / Mithya Prapancha.
- Mithya Svapna Prapancha can reveal Satya Karma Phalam of Jagrat.
- Sruti Can't be negated.

Example : 2 – Negative Example

Aitareya Aranyakam – Chandogyo Upanishad : 3 – 2 – 4

- Krishna Purusha / Dark person / Dark Teeth in Svapna Promises... Indicates Marana Kalam of Jagrat for dreamer.
- Hence Mithya Shastram can teach Satya Shastram.

Laukika Reason :

- All Shabda have sound – A, AA, E, EE. No form – Round / Square.
- For every sound, we have a written form in English, Telugu, Tamil.
- Form is attributed for every letter.
- Form does not belong to sound. Form is super imposed “Akara” which does not belong to sound.

Form	Sound
<ul style="list-style-type: none"> - Reka Aksharam - Drawing - Alphabet letter in written form - Akara is Satyam or Mithya? - Mithya Rekakara - Reveals Satyam Shabda - Reveals sound not imagination 	<ul style="list-style-type: none"> - Has no, form 'Akara' - Satya Shabdam

- Letters are imaginations, varies from Language to language.
- 'Parinama Vada' written in 6 languages forms Vary – Sound one. All forms superimposed.
- All Mithya Reka Akshara.
- All reveal Parinama Vada- Satyam.
- Anruta Reka Akshara reveal, One Satyam sound.
- Similarly Anya Shastra – Reveal one.
- Satyam – Brahman no Dosha.
- Tad Ananyatvam is only Tad, Adhyastham not Tad Avayavatvam.

Sutra 14 :

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ 14 ॥

Tadananyatvamarambhanasabdadibhyah ॥ 14 ॥

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – 1 – 14]

- Tad Ananyatvam = Tad Adhyastham world is Mithya Superimposed on Brahman.
- Tad Ananyatvam = Tad Avayavatvam.
- According to visishta Advaitin / Bheda Abheda Vadins.
- World is part of Brahman and as real as Brahman.
- Shankara gives Sruti, Yukti Contradictions, None accepted by Visishta Advaitin.
- Visishta Advaitin is like tradition unlike, Sankhya or Yoga philosophies which are only in the Books now.
- Visishta Advaitin, Advaitin, Dvaitins, claim Shastras yukti, Anubava Pramanam.
- Can't accept both theories – Like Kaka Beka story.

Example :

- Kaka or Beka – in Karnada means you want or don't want.
- Answer – Want little bit of both, means we didn't understand the, Tiffin box with 2 Carriers being served.

Dvaitin	Visishta Advaitin	Advaitin
- World + Brahman different + Equally real.	- World part of Brahman + Equally real.	- World supported by Brahman Less real than Brahman.

- 3 Live systems – What is the tie Breaker.

Visishta Advaitin :

- Narayana
- Natha Muni
- Yamunacharya
- Tie Breaker is your own intellect which you can accept + follow, intellect is guiding factor.
- Sruti, Logic, Anubava gives Data.
- Intellect processes – Accepts or rejects, Convinced or not convinced.
- Buddhim tu Saratham Viddhi, Your life is governed by your own intellect.
- Never be intellectual slave of anyone – Shankara, Ramanuja, Madhava, RK Paramahansa, Chinmaya, Ramana, Dayananda, Paramarthmananda...
- Be fiercely independent, In your intellect and be intellectually honest.
- Only tools governed by somebody intellect.
- Let no external factor govern your intellect.

Ask :

- What is convincing to me?

For Achara :

- Go by family tradition Vibhuti or Nama...
- Kula Guru, Matam, Vocab to be used.

Advaitin	Visishta Advaitin
<ul style="list-style-type: none">- Ishvara- Amman- Kumba Abhishevam- Annam- Namaskaram	<ul style="list-style-type: none">- Perumal- Thayar- Samprokshanam- Sathamudu- Sevi Vidu

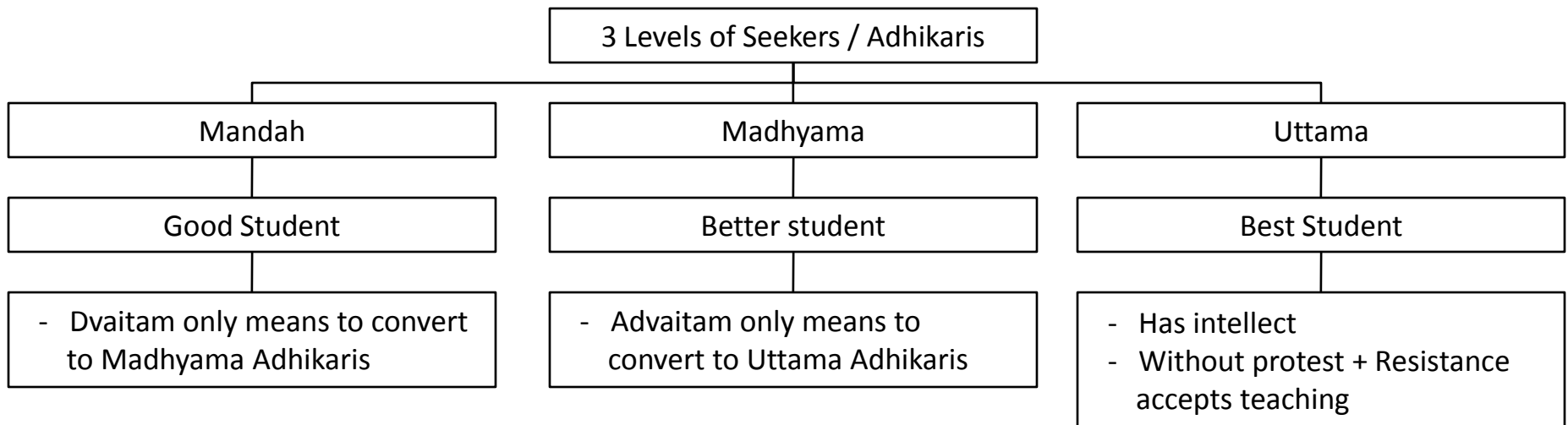
- Toughest Nut to Crack in Advaitam = World is Mithya.

What is comfortable thinking? Visishta Advaitin

- World is real
- Brahman real / God real
- World integral part of Brahman.

Advaitins Answer :

- Advaitin does not look at Dvaitin + Visishta Advaitin as opposed to Advaitam.
 - Only promoters of Advaitam.
 - Means to come to Advaitam.
- Advaitin rejects Dvaitin and Visishta Advaitin as end.
- Accepts both as means to end.



- Visishta Advaitin + Dvaitin – Through Sagunam Brahman will come to Nirgunam Brahman.
- Sagunam Brahman = Means.
- Nirgunam Brahman = End.

- Advaitin – Rejects Sagunam Brahma as end, accommodated as means.
- Follow Sagunam and then come to Nirgunam.
- For Dvaitin + Visishta Advaitins, Advaitam never Acceptable, For them means and end are Sagunam Brahman.
- Nirgunam Brahman neither means or end.
- Nirguna Brahman totally rejected by Dvaitin and Visishta Advaitins.
- For Advaitin, both Acceptable because, Saguna Brahman is means.
- I am Convinced of Dvaitam or Visishta, Advaitam – Doesn't matter.
- You will in due course, through Shukla Gathi, Vishnu's teaching in Vaikunta, get convinced and come.
- Tad Ananyatvam – Tad Avayavatvam ok, Tad Adhyasthatvam – beautiful.

Mandukya Upanishad :

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥

āśramāstrividhā hīnamadhyamotkṛṣṭadr̥ṣṭayah |
upāsanopadiṣṭeyaṁ tadarthamanukampayā || 16 ||

On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into three stages. The scripture, out of compassion and consideration, has taught this method of worship or discipline for the benefit of those who are not yet enlightened. [III – K - 16]

- 3 Adhikaris – Mandah, Madhyama, Utkrishta.
- Dvaitam, Visishta Advaitam, Ultimately to Advaitam.
- Arambanada Sutram Concluded.
- Tad Ananyatvam Over.

भावे चोपलब्धेः ॥ 15 ॥

Bhave chopalabdheh ॥ 15 ॥

And (because) only on the existence (of the cause) (the effect) is experienced. [2 – 1 – 15]

Same Idea :

- Brahman = Karanam, world = Karyam.
- World Karyam, Non different from Brahman, the Karanam.
- Karyasya karanatva Tat Anananyatvam.
- Product being Non separate from its Karanam is topic in following Sutras.
- Before Sruti support now other supportive argument.

General Analysis :

a) Karyam :

- Effect is non separate from cause.
- If Karanam and Karyam were separate entities, we would have experienced them separately.
- Experienced one without another.
- Watch, clip, cloth have separate existence, one different from another.
- Pot + Clay – No separate independent existence of Pot.
- Pot can't exist after removed of pot.
- Isness in pot borrowed from clay.

b) You can't have separate perception of pot without clay.

- When you are perceiving pot, you are perceiving clay also.

- Pot perception, existence presupposes clay perception, existence.
- Since existence + Perception of Pot, are possible only with existence and perception of clay, we conclude pot is non separate from clay the Karanam.
- Look at cloth without seeing thread – not possible.
- Look at pot without seeing clay – not possible.
- Look at wave without seeing water – not possible.
- Both existence and perception of effect are, dependent on existence and perception of clay.

Word Meaning :

a) Upalabde :

- Because of existence and perception of effect.

b) Bhava :

- Only during existence.

c) Cha :

- And perception of the cause the effect is non separate from the cause.

Significance of Words :

a) Karanasya Bava Eva :

- During the existence.

b) Karyasya Bavaha :

- Only during existence of cause clay, effect pot exists.
- Only during existence of gold – Chain exists.

c) Karanasya Upalabdau Eva / Cha :

- Only during perception of cause, effect can be perceived.

d) Cha : Conjunction

- Joins Bhava + Upalabdau, Only during existence of cause, effect exists.

- Only during perception of cause, effect is perceived.
- Because of 2 reasons, Karyam is non separate from cause.
- Shankara gives another reading for this sutra - Bhavat Cha Upalabdhe.
- Non separation of effect from cause is proved by Pratyaksha Pramanam itself.
- Need not bring Sruti Logic.
- Seeing cloth never separate from thread.
- Seeing wave never separate from Water.

What is Proof?

- Upalabdehe Bavam – Pratyaksha Pramanam.
- Because of Pratyaksha Pramanam itself, this idea is true.
- Don't require Shastra / Anumana, It is directly true also.

Word Analysis :

a) Bavat :

- Because of evidence.

b) Upalabdau :

- Upalabdau of perception, by Pratyaksha Pramanam.
- Because of Proof of Pratyaksha Pramanam also, effect is Non different from the cause.
- To Perceive the world, you have to perceive Brahman.
- Brahman = Cause – World = Effect.
- Necessarily perceive Brahman.
- Brahman Darshanam is there all the time.
- For pot Darshanam, Clay Darshanam inevitable.
- Every perception of world... is perception of Brahman.

Kena Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

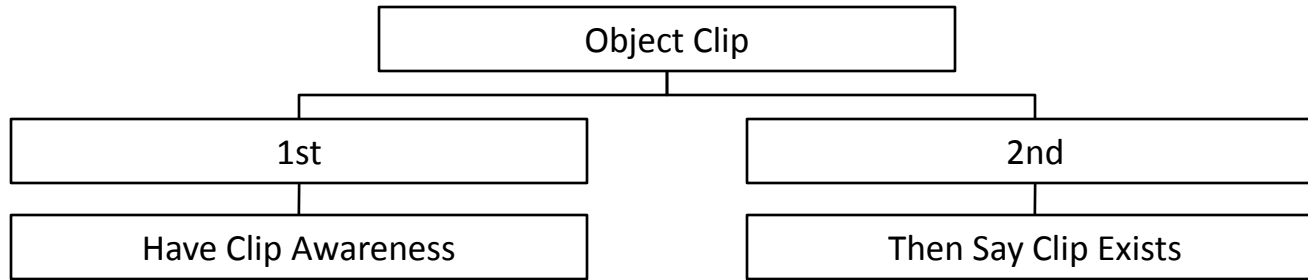
*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- How you prove, we are perceiving.

Brahman all the time?

- Asti, Bhati, Priyam – Belongs to Brahman.



- Awareness + Existence belongs to Brahman.
- 10th Planet is Discovered, Scientist has Awareness of 10th Planet and followed by Existence of 10th Planet.
- Awareness + Existence – Sat – Chit is Brahman Darshanam.
- Nama – Rupa = World Darshnam

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya Eva Sphurannam Sada Atmakam Asat kalpa Arthakam Bhasate
Saksat Tat - Tvam Asi iti Veda - Vacasa yo Bodhyaty Ashritan
Yat Saksat Karannad Bhaven Na Punaravrtir Bhavam Bho Nidhu
Tasmai Shri Guru Murtaye Nama Idam Shri Saksinnamurtaye II 3 II

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- We are seeing Brahman all the time.
- Ghataha San – Asti, Bhati, Brahman Darshanam.
- World never separate, from Sat – Chit Brahman.
- Pratyaksha proves world is non separate from Brahman.

Next Sutra 16 :

सत्त्वाच्चावरस्य ॥ 16 ॥

Sattvacchavarasya ॥ 16 ॥

And on account of the posterior (i.e., the effect which comes after the cause) existing (as the cause before creation).
[2 – 1 – 16]

General Analysis :

- Vyasa goes to Sruti Pramanam to prove world is Non – Separate, from Brahman and world is product of Brahman.

Original Aim :

- World is part of Brahman says Sankhya.

Shankara :

- World not part of matter but product of only Brahman.

Sruti Pramanam :

- State before Srishti... world existed before creation in Unmanifest form, Avyakta Rupaha, Avyakruta Rupa.

- Idam Jagat Agre Asit



World exists before Srishti.

- Upanishad accepts law of Conservation of Matter + Energy.
- Matter can't be created or destroyed by lord.
- Material world existed in Unmanifest potential form.
- Brahman Karanam existed before creation.

a) Satcha :

Brahman	World in Potential
Cause	Unmanifest – Avyakta form

- Upanishad enumerates 2 things.
- Brahman + World existed, but Upanishad says, Brahman alone existed.
- Enumerates only one.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva Somyedamagra Asidekamevadvitiyam;
Tad dhaika Ahurasadevedamagra
Asidekamevadvitiyam Tasmadasatah Sajjayata. II 2 II

Somya, before this world was manifest there was only existence, one without a second on this subject, some maintain that before this world was manifest there was only non – Existence, one without a second. Out of that non- existence, existence emerged. [6 – 2 – 1]

- Before Srishti world was existent in Unmanifest form Non – Separate from Brahman.

b) Avarasaya :

- Because of existence of the effect in the form of cause before creation, effect is non separate from cause.

Significance of Word :

a) Satvat :

- Because of existence.

b) Avarasya :

- Avaraha is effect, Karya Prapancha, later one.
- Because of existence of world before.
- Creation in form of Brahman, it is non separate from Brahman.

Sutra based on 2 Sruti Statements :

a) Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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b) Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किंचन मिषत् ॥

*om atma va idameka evagra asinnanyatki.
nchana mishat.h . sa ikshata lokannu srija iti .. 1..*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever.
[Chapter 1 – Verse 1]

2nd Chapter : Avirodha Adhyaya

Vyasa :

- Defending teaching presented in Chapter 1 – Samanvaya Adhyaya.
- Teaching does not contradict any Pramanam.
- Pramana Virodha Abava = Defense.

Purva Pakshi :

- Gives Pramana Virodha.

Siddhantin :

- Such Pramana Virodha does not exist.

4 Smriti Pramanam taken :

- Sankhya, Yoga, Nyaya, Veiseshika.
- Yukti Virodha Parihara's done – logical contradictions negated.
- Now Pratyaksha Virodha Parihara, No Contradiction with Perception also.
- Teaching does not contradict sensory perception.

5th Adhikaranam :

- Boktrapatti Adhikaranam

6th Adhikaranam :

- Arambadhi Adhikaranam

4 + 5th Adhikaranam :

- Pratyaksha Virodha Adhikaranam.
- Now we are in the middle of 6th Adhikaranam 7 Sutra (3 – 16 Sutra)

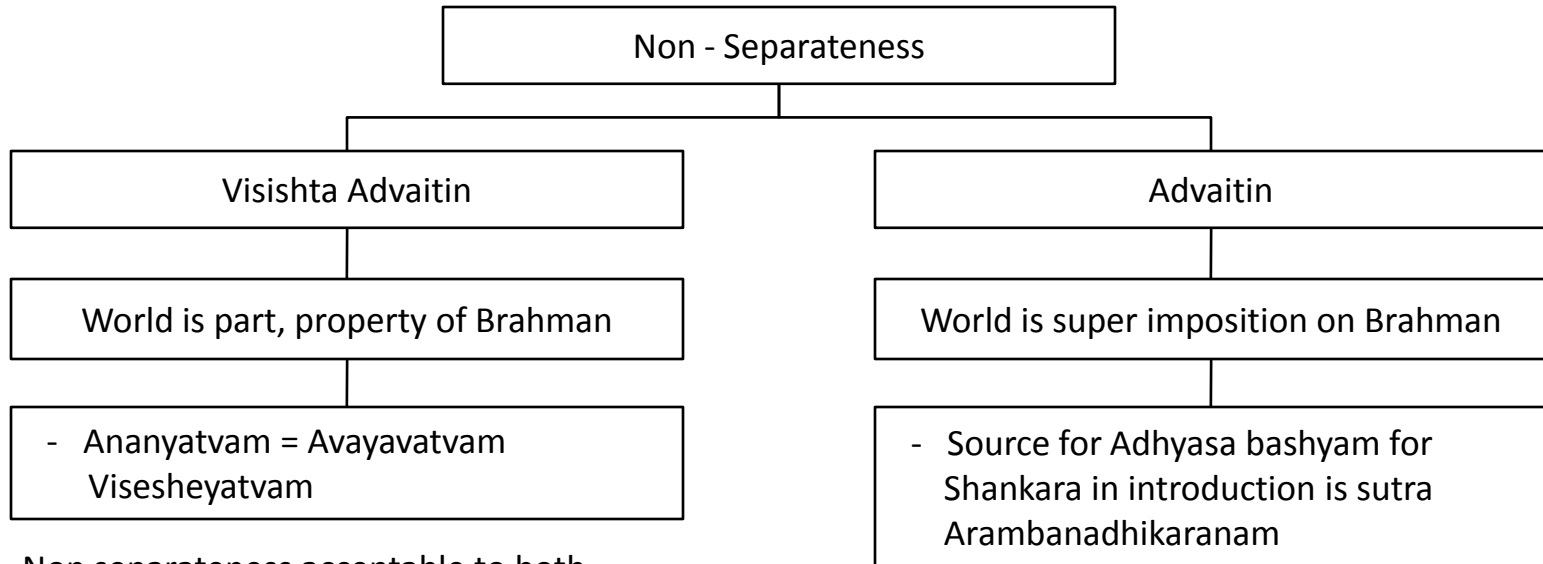
- Now we are in the middle of 6th Adhikaranam 7 Sutra (3 – 16 Sutra)

असदिति चेन्न प्रतिषेधमात्रत्वात् ।

Asaditi chet na pratishedhamatratvat ।

If it be said (that the world, the effect, would then be) non-existent (before its origination or creation), (we say) no, because it is a mere negation (without any basis). [II – I – 7]

- As part of Pratyaksha Virodha Parihara, Vyasa discerning status of world in Vedantic teaching.
- World is Brahman Karyam, product of Brahman.
- World has Brahman Productness.
- World has status of being a product of Brahman.
- Vyasa refines Brahman Karyatva Status, Brahman Karyatvam = Brahman Anananyatvam.
- World being product of Brahman is non - Separate from Brahman.
- Refuted status of Inseparatableness.



- Non separateness acceptable to both.
- What is proof to show world is Non separate from Brahman?

1st Proof : Sutra 14

- Scriptures give Nama / Rupa, Status to world and existence, consciousness, Ananda status to Brahman.

2nd Proof : Sutra 15

- Our Anubava – Experience, We always see product Non separate from cause is Empherical world.
- Gold – Chain, Wood – Furniture, Wave – Water, Pot - Clay.
- Extrapolate same idea to Brahman and world – 2nd proof – 15th Sutra.

3rd Proof : 16th Sutra

- Sruti talks about status of world before creation.
- Extend same idea world today.

a) Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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nchana mishat.h . sa ikshata lokannu srija iti .. 1..*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever.
[Chapter 1 – Verse 1]

c) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet,
aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām
pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām;
taddhaitatpaśyanṇrṣirvāmadevaḥ pratipede, aham manurabhavaṁ sūryaśceti
tadidamapyetarhi ya evaṁ veda, aham brahmāsmīti, sa idaṁ sarvaṁ bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;
atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda,
yathā paśurevaṁ sa devānām | yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh,
evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyam
bhavati, kiṁu bahuṣu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- World was there, World was existent before creation is very significant statement.
- Bagawan does not produce the world.

How before creation?

- Sad Eva Asit.
- World existed in form of Brahman.
- Atma Va Idam Agre Asait, World was existent in the form of Atma.
- Brahma Va Idam Agre Asit, World was existent in form of Brahman.

Note Significance :

Upanishad doesn't say :

- World was existent in Brahman (Locative case Saptami Vibhakti)
- Not world was in Brahman, but world was Brahman before creation(Nominative case)
- Samanadikaranam, both have same case ending.
- Before creation world was Brahman.
- Pot was clay, Cloth was thread, chain was gold.

Understand significance of statement :

- World was Non – Separate from Brahman.
- All Sruti Mahavakyam reveal world was Non separate from Brahman.
- Samanadhikaranam reveals Ananyatvam.
- Satvatu Cha Avarasya.
- Because of existence of effect in the form of cause before creation.
- Effect is Non separate from cause Brahman.

Significance of Words :

a) Satvat :

- Satvat Sravane, because of mention of existence of world in Sruti.
- Idam Agre Asit, World was existent before.

i) Existence revealed :

- Neiyayikas Asat Karya Vada negated.
- World was existent as Brahman.

ii) As Brahman indicates Non separateness :

- Negation of Nyaya + Non separateness is significance of Satvat.

b) Cha :

- Conjunction – 2 reasons given before, 3rd reason here.

c) Avarasya :

- Later on... Product / Effect Avaraha... inferior one compared to cause (Purva).

Taittiriya Upanishad :

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

devapitrkaryabhyam na pramaditavyam, matrdevo bhava ।
pitradevo bhava, acaryadevo bhava, atithidevo bhava ॥ 2 ॥

Never swerve from your duties towards gods and towards the departed 'souls' (manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [I – XI – 2]

- Matru Devo Bhava – Cause – hence show respect – No conditions.
- One glory – Purva. Another interpretation.

Satvatcha Avarasya :

- Enjoys eternal existence.
- Cause – enjoys eternal existence.
- Effect – Enjoys eternal existence.
- Brahman + World both enjoy eternal existence.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the Unmanifest.
[Chapter 8 – Verse 18]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥

Beings were Unmanifest in the beginning, and Unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?
[Chapter 2 – Verse 28]

- Creation always exists.
- Why Srishti, Sthithi, Laya... Accepted in keeping with confusions of people.
- World before in Unmanifest form, now in manifest form.
- World exists in Avyakruta / Vyakruta Rupa.
- Never Asks why Bagawan created world, Question – wrong – No – Right answer.
- Brahman enjoys eternal existence.
World enjoys eternal existence.
- Existence only one...
- No Pramana to prove plurality of Existence.
- Pramana reveals plurality of Nama / Rupa.

Derivation :

- Since Satta is one, and Since Brahman and World also eternally existent conclude.
- World sharing existence of Brahman.
- World enjoying eternity by shared existence. Possible only if world is non separable from Brahman.

Example :

- 2 persons lying down – both covered by one sheet.
- Blanket one – Means they are sharing.
- To share existence, they must be Non – Separate.

Logic :

- Karyasya Nitya Satvat.
- Karyasya Karanasya Ananyatvat.
- Because existence of effect in form of cause... is previous interpretation.

2nd interpretation :

- Because of eternal existence of effect, effect is non separate from cause.

Next Sutra 17 :

असद्व्यपदेशान्नेति चेन्न
धर्मान्तरेण वाक्यशेषात् ॥17॥

Asadvyapadesanneti chet na
dharmanantarena vakyaseshat ॥17॥

If it be said that on account of (the effect) be in described as that which is not, (the effect does) not (exist before creation) , were ply 'not so', because the term 'that which is not' de notes another character is tic or attribute (as is seen from the latter part of the text. [2 – 1 – 17]

General Analysis :

- Status of world w.r.t. Brahman before creation.
- World, was existent in form of Brahman before creation.

2 Ideas :

- a) Before creation world existent.
- b) World was non separate from Brahman.

Now focus on 1st idea :

- World was existent before creation.
- Effect was existent before creation.
- World existing before creation / production. This principle is called sat Karya Vada.
- 3rd Chapter of Mandukya
4th Chapter of Mandukya } Discusses Sat / Asat Karya Vada

Sat Karya Vada	Asat Karya Vada
<ul style="list-style-type: none"> - Effect was existent before production - Not accepted by Nyaya, Veiseshika - Previous Sutra 	<ul style="list-style-type: none"> - Product, effect does not exist before creation - In this Sutra

1st Part of this Sutra :

- Nyaya, Asat Karya Vadi.

2nd Part :

- Siddantin

Asat :

- World Nonexistent before, Bagawan produces world – Aramba Vada world begins as new entity.

Chandogyo – Sat Karya Vada	Asat Karya Vada
<ul style="list-style-type: none"> - Sad Eva Soumya Idam Agre Asit(6 – 2 -1) - Tato Vai Ida Srajayata - World was existent before creation 	<ul style="list-style-type: none"> - Asat Eva idam agre asit - Taittriya – Brahmananda Valli [II – VII – 1] - World was nonexistent before creation

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva Somyedamagra Asidekamevadvitiam;
Tad dhaika Ahurasadevedamagra
Asidekamevadvitiam Tasmadasatah Sajjayata. II 2 II

Somya, before this world was manifest there was only existence, one without a second on this subject, some maintain that before this world was manifest there was only non – Existence, one without a second. Out of that non- existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad : Brahmananda Valli

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥

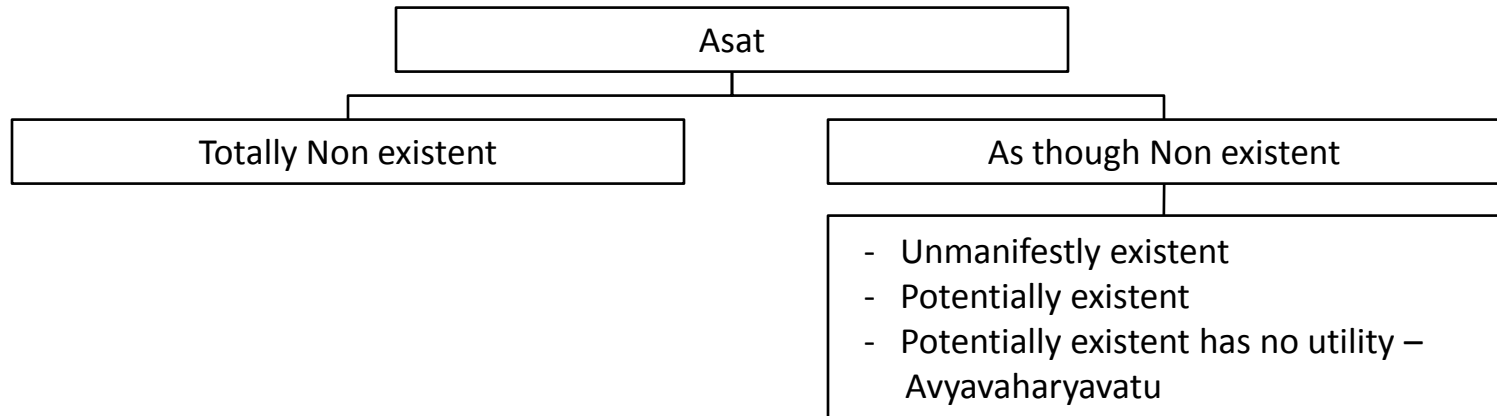
In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Taittiriya Upanishad : Purva Pakshi

- Nonexistent means no question of separateness or Non Separateness.

Shankara :

- Not Non existent
- Dharmantarena
- Asat – Means as though nonexistent.
- What is the meaning of as though Nonexistent?



- Potentially existent as good as non – existent because it is not useful.

Example :

- Waterfall has potential existent electric energy.
- With hydro electric power, spend money to get manifest electricity, in Kinetic form.

Example :

- Milk – Ghee in potential form as though existent.
- Mithya ghee potentially there. In clay – pots potentially existent.
- Gold – Chain potentially existent.
- Yatu Avyavaharyam, Tatu Asat Prayan.
- Not Available for transaction = As though Nonexistent, potentially existent, Asat Asit.
- Not world Nonexistent.
- Potentially existent, as though Nonexistent.

What is basis to say this interpretation?

- Why Vachyarth Thyaga done and Lakshyarth Taken, Kim Svekara Kurukaranam?
- Vakya Seshat. Later statement support my interpretation.
- Tatu Atmanam Svayam Akuruta.
- Asat was there before creation.

What did Asat do?

- Asat Transferred into the world by itself.
- If Asat means Nonexistence, how nonexistence can transform itself into something Abava – can't do any job.
- If Asat transforms itself into world manifest, it should be potentially existent world.

असद्व्यपदेशान्नेति चेन्न
धर्मान्तरेण वाक्यशेषात् ॥17॥

Asadvyapadesanneti chet na
dharmanantarena vakyaseshat ॥17॥

If it be said that on account of (the effect) be in described as that which is not, (the effect does) not (exist before creation) , were ply 'not so', because the term 'that which is not' denotes another characteristic or attribute (as is seen from the latter part of the text. [2 – 1 – 17]

- Part of Arambanadhikaranam.

Significance of :

- Karya – Karana Sambanda, Brahman – Jagat – Sambanda, Ananyatvam.
- Karyam does not exist separate from Karanam.
- No chain separate from gold.
- No world separate from Brahman.
- Adhyasa Sambanda = Ananyatha Sambanda.

Karyam	Karanam
<ul style="list-style-type: none"> - Adhyastham - Mithya 	<ul style="list-style-type: none"> - Adhishtanam - Satyam

- Satya – Anruta Sambanda.
- Extracted by Ananyatvam – Basis of Adhyasa Bashyam is this Sutram.
- Arambanadhi Adhikaranam.
- World existed before creation also as non different from Brahman.
- Anananyatvam means before + After Srishti, world existed non separate from Brahman.
- World exists Non different from Brahman in manifest form after Srishti.
- Difference only in manifest and Unmanifest form.

Common :

- In both conditions, world non – different from Brahman.

Sutra 16 :

Before Srishti : Srishti Purvam

a) Jagataha satvam :

- World existed in Unmanifest form.

b) Jagataha Ananayatvam :

- World was Non – different from Brahman.
- Nyaya disturbed - He forgets primary, discussion – world non different from Brahman.
- He Catches only incidental point – World existed before creation.
- We focus on (b) He Focusses on (a) World existed before creation.

Sat Karya Vada :

- Srishtehe Poorvam, Karyam Satu Iti Vada.
- Before creation world was existing.

Asat Karya Vada :

- Srishtehe Poorvam, Jagataha Nasti iti Vada.
- Before creation, world was not existing.
- Hence no question of difference, Non difference from Brahman.
- Son not born – No question of any Nakshatram.

Sutra 17 :

- Vyasa Answers to Sruti statement of Purva Pakshi.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Purva Pakshi – Portion of Sutra :

a) Asat Vyapadesha :

- Because of expression of Asat in Taittiriya Chapter 2 – 7 – 1.

b) Na :

- Effect is nonexistent before creation.

c) Iti Chet :

- If it is argued thus.

Siddantin portion of Sutra :

d) Na :

- Not so.

e) Dharmantarena :

- Expression Asat used another way.

f) Vakya Seshat :

- Evident from following portion of Taittiriya Upanishad Chapter 2 – 7 – 1.

Significance of Words :

a) Iti Asat Vyapadesha :

- Expression, instruction, usage.
- Nyaya quoting : world before creation.
- Poorvam Jagataha Satvam Na

Vyasa said :

- World exists before Srishti.

Siddantin :

b) Iti Chet :

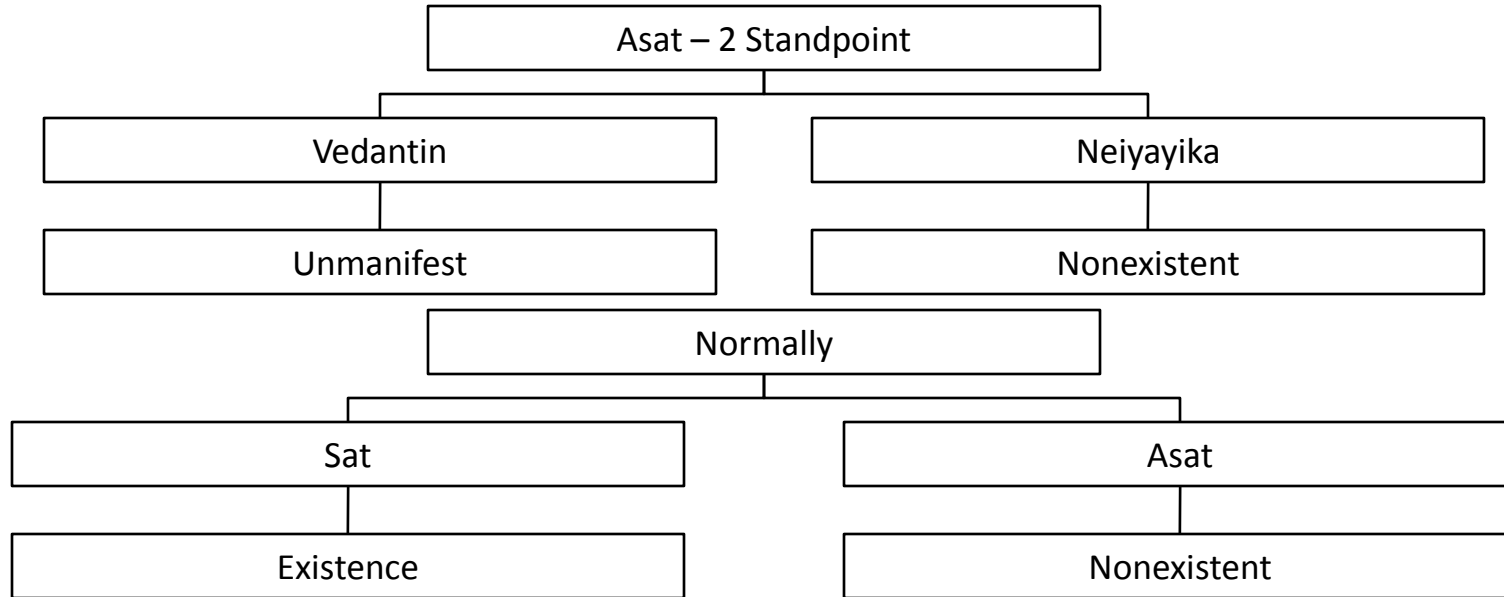
- If Nyaya gives such argument.

c) Na :

- Negating Neyayikam argument of Negation of world before Srishti.

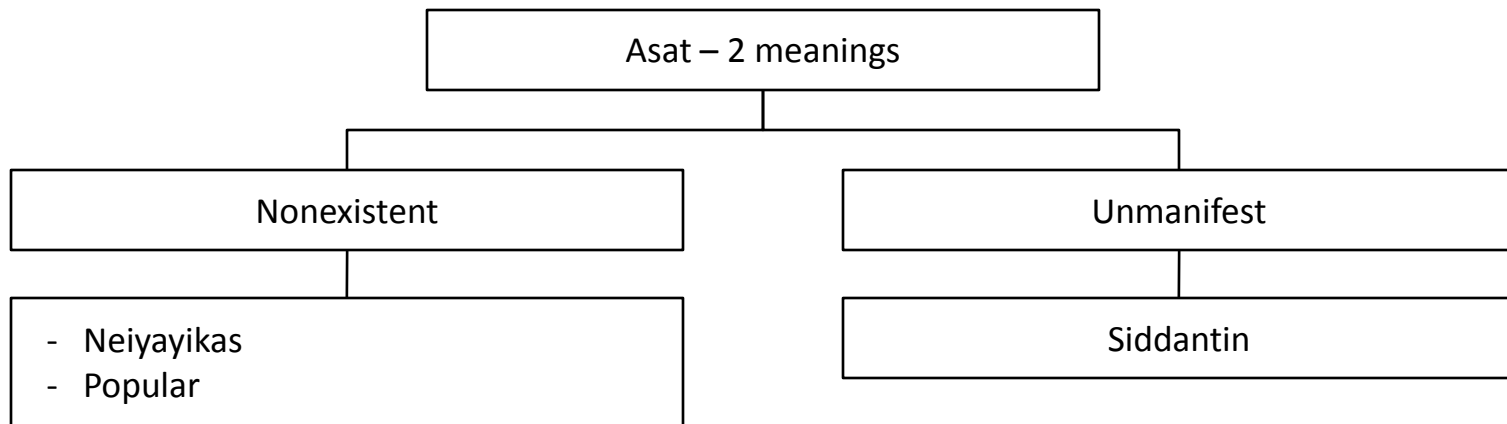
d) Reason : Dharmantarena Asat iti Vyapadesha :

- Employment of Asat expression is from some other standpoint, intention.



Shankara :

- Sat – Asat used w.r.t. Manifest / Unmanifest – Vyakruta / Avyakruta.
- Dharmapekshaya Asat Vyapavesha.
- Why you say universe is Asat and confuse – why not Say Avyaktam.
- Asat used as Unmanifest – is as good as nonexistent, not useful for Vyavahara.
- Whatever is Unmanifest, not available for transaction, is as good as Nonexistent.
- Child in womb – not counted in Senses Avyavaharyam.
- Dharmantarena – Vakyaseshat.



Neiyayikas – Question :

- When both meanings possible, why you take 2nd meaning – Not take popular Meaning.

Shankara :

- Vakya Seshat, Context demands it later statement occurring in Taittiriya after Chapter 2 – 7 – 1.
- Tatu Atmanam Svayam Akruta.
- Asat – Introduced in beginning, transformed itself into universe.
- If Asat Nonexistent, can't transform into anything.
- Human horn transformed to rabbits horn impossible.

My Meaning :

- Unmanifest universe transformed into universe.
- World was existent before Srishti and Non different from Brahman also.
- This is Aside Sutra, not for priority discussion.

Sutra 18 :

युक्तेः शब्दान्तराच्च ॥ 18 ॥

Yukteh sabdantaraccha ॥ 18 ॥

From reasoning and from another Sruti text (the same is clear. This relation between cause and effect is established.)
[2 – 1 – 18]

General Analysis :

- Vyasa negates Asat Karya Vada

Vyasa Negated Nyaya – in Sutra 17 :

- Negated Asat Karana Vada by Sruti - Vakya Seshat.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सद्जायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
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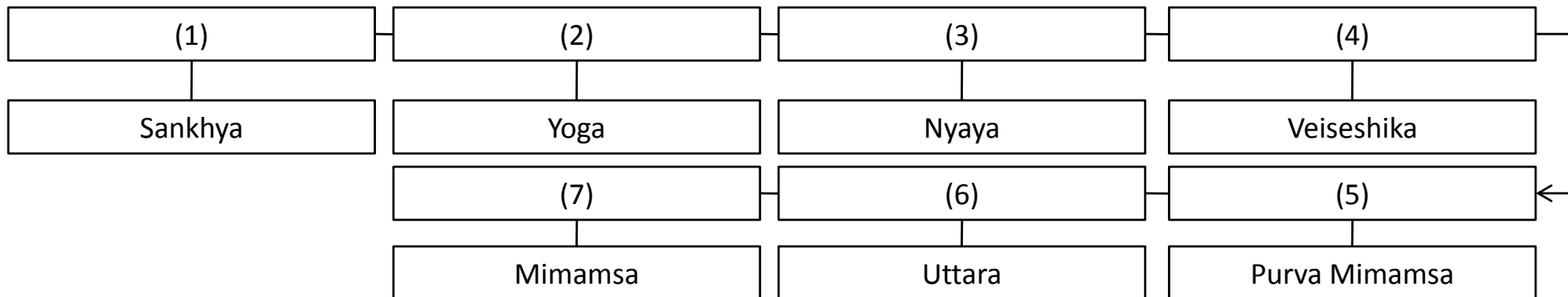
In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Sutra 18 :

- Logical negation Yuktehe Nishedaha

Significant Sutra :

- 6 Darshanas based on Veda Astika.



- After Winning 5 – Only we can claim victory.

Acharya bashyam – Highlights :

Asat Karya Vada : (Nyaya – Veiseshika)

- Any effect is nonexistent before its production.
- Pot is Nonexistent before it is produced.

Sat Karya Vada : (Sankhya – Yoga)

- Any effect is existent before its production.

Vedantin :

a) First joins sat Karya Vadi to negate Asat Karya Vadi.

- Temporary coalition.

b) Later negates Sat Karya vadi

- Establishes single party rule.
- Establishes Mithya / Ajati / Adhyasa Karya Vada.

Shankaras Arguments to negate Asat Karya Vada :

a) Vishesha Karana Upadanat :

- Before pot is created, is pot existing in clay or not.

Our Answer :

- Pot is existing in potential form and potential form brought to Manifestation by potter.

Example :

- Butter exists in Milk in potential form.

Neiyayika :

- Butter does not exist in Milk.
- Butter = Freshly created product.

Question :

- Does butter exist in sand? Wood? Water? Oil?

- In all butter Uniformly nonexistent.
- Why should person go to milk to get butter?
- Can churn water, sand, oil, wood?
- Butter Nonexistent in all of them.
- In Milk there is Viseshanam, Specialty – Potential existence of Butter.
- Choose particular cause for particular effect.

Visesha Karanam :

- Oil – Oilseed
- Fire – Wood
- Coconut seed – Coconut tree
- Specific cause produces specific effect.
- Specific effect exists in potential form in the cause.
- Visesha Karana Upadanat.

b) Utpattehe – Akartrukatvat Dosha

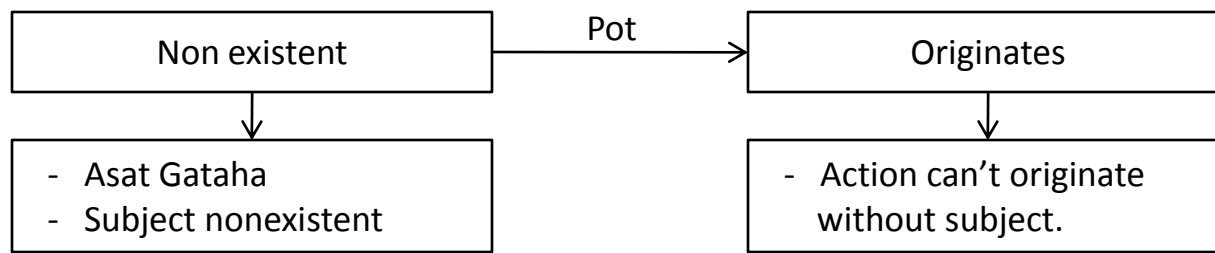
Neiyayika :

- Nonexistent pot born out of clay, because of operation of Potter.

Grammatically :

- Nonexistent pot originates, every sentence must have verb.
- Verb should have subject.

Verb	Subject
<ul style="list-style-type: none"> - Kriya - Action - Kartru Ashrayatvat 	<ul style="list-style-type: none"> - Karta, Agent

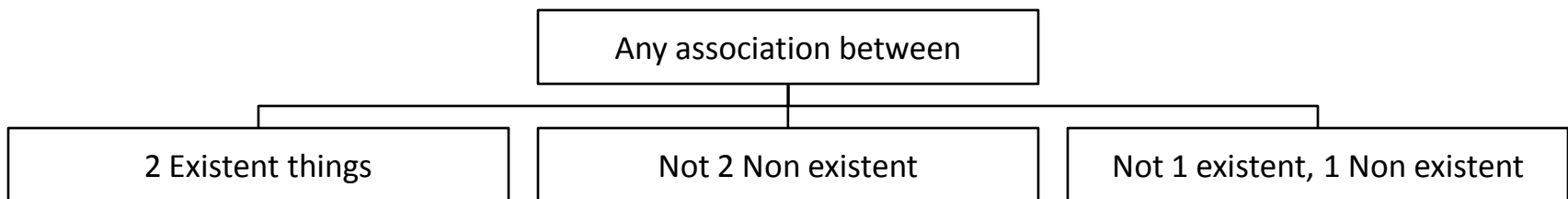


c) Against definition of Origination according to Neiyayika.

- Pot was nonexistent before creation.
- When potter creates, new mechanism takes place.
- When potter gives orientation, Nonexistent pot gets associated with existence of clay, its Karanam.
- Neiyyaikas accept existence of clay.
- Because of Karana Satta Sambanda, pot gets Satta.
- Because of association, relationship, with Satta, Karana Satta Praptihi Utpattihi.

Shankara :

- How nonexistent pot gets associated in the existent clay?
- Because of association, nonexistent pot becomes existent.



- Asat Karyaya Svakarane Satta Sambanda Abava.

d) Simple, incidental, teasing argument.

- Karya pot was nonexistent before and pot because existent later.
- Before its production, there was nonexistent pot only.
- You connect nonexistent pot with past time with present + Later.

- Asat Vartamana Kala Sambanda Abavat.

Principle :

- Any relationship possible between 2 existent.
- Nonexistent can't be associated with past time.
- Purva Kala Sambanda Asambava.

e) Asat Karya Vada Karakam, Vyapara Prayojanam Abavat.

Sat Karya Vada :

- Butter existent in milk in potential form.
- With churning process – Karakas Vyapara.
- Operations, upon cause in which, effect is in potential form.
- Karaka Vyapara useful, Unmanifest product comes to manifest.
- Unmanifest Nama Rupa in clay becomes plates Jug Nama Rupa.
- Thread – Cloth
Wood – Furniture } 2 Substances Karana + Karya Drivyam
- What is relationship between 2.
- Sama Vaya Sambanda – Inherent, Unique idea of Neiyayika.

Advaitin :

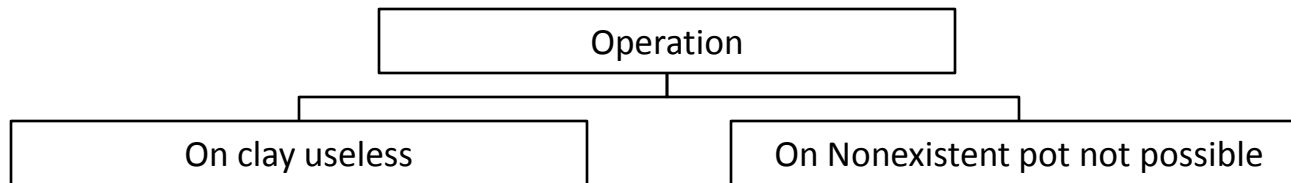
- Tadamaya Sambanda
- Only one Substance

Operation purposeful :

Asat Vada :

- Karakavada – No benefit.
- Milk does not have butter in potential form.

- Operation on milk useless.
- Does not contain butter.
- Karaka Vyapara done on non-existent pot to make pot existent.
- Operation upon clay – useless
- Pot nonexistent.
- Can we do operation on nonexistent pot so that it can manifest?
- No operation possible on Non-existent pot.



- Operation utterly useless.
- Karaka Vyapara Aprayojanam.

f) Only if Universe is in Brahman in potential form, Eka Vigyanena Sarva Vigyanam Sambavati

- Only if world is in Brahman all the time, Nondifferent from Brahman - then alone Brahman Vigyanena, Sarva Vigyanam Bavati.
- In Asat Karya Vada, Karana Vigyanena Karya Vigyanam Na Bavati.
- Because Karanam + Karyam 2 Separate products (Aramba Vada)
- By knowing Karanam, Karyam not known.
- Karyam – fresh product.
- 6th Argument is Pratigya Hani.

Pratigya :

- Know Karanam – Know all Karyam. Because of 6 reasons, Asat Karya Vada not Correct.
- World is existent in Brahman before Srishti in Unmanifest form, After Srishti in manifest form.
- In Both before + After it is Nondifferent from Brahman and not as Separate entity.

Chapter 2 – 18th Sutra :

युक्तेः शब्दान्तराच्च ॥ 18 ॥

Yukteh sabdantaraccha ॥ 18 ॥

From reasoning and from another Sruti text (the same is clear. This relation between cause and effect is established.)
[2 – 1 – 18]

- Arambanadhikaranam
- Clarifying Karya - Karana Sambanda, between Brahman + Universe.
- It is Ananyatva Sambanda.
- Satya Mithya Sambanda
- Adhishtana – Adhyasa Sambanda.

Small Diversion : Sutra 17 + 18

- Negating Asat Karya Vada of Nyaya Veiseshika.

Asat Karya Vada :

- Effect does not exist in the, cause before creation.
- Since it did not exist, production is introduction of new substance.

Aramba – Vada :

- Shankaras refutation – 6 main reasons, Hence Asat Vada does not stand scrutiny.

Technical Topic :

- Pot is new substance created.
- Before creation clay only substance.
- 2 Distinct substances.

Causal Substance	Effectual Substance
Clay	Pot

Advaitin :

- Cause and effect one substance.
- One substance in Manifest / Unmanifest forms.
- Nyaya – Veiseshika : - 2 Substances
- Consciousness + Existence

Aramba Vada :

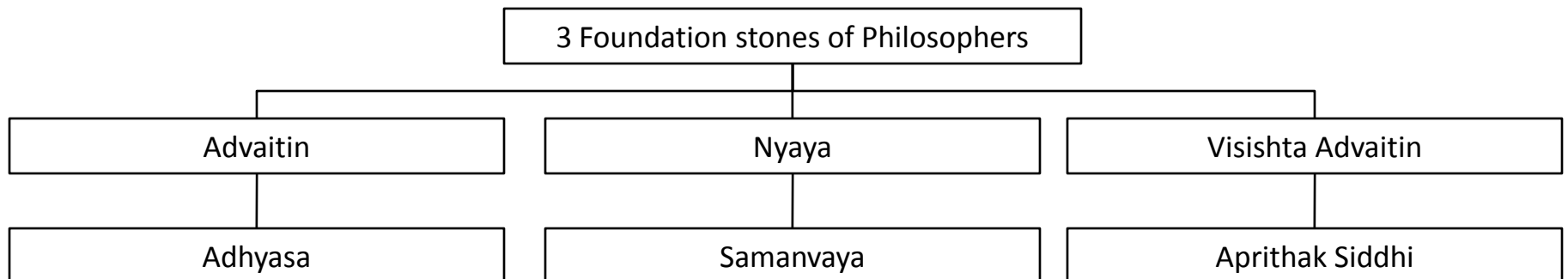
- After Karaka Operation, One new Karya Dravyam created.
- Samanvaya Sambanda concept – unique most illogical concept of logician.
- This sutra commentary of Shankara, Breaks Samanvaya foundation of Nyaya.

Foundation stone of Advaitam :

- Adhyasa Bashyam, no Adhyasa – No Advaitam.
- Hence Shankara introduces Adhyasa, Bashyam in beginning of Brahma Sutra.

Visishta Advaitin :

- Foundation stone is Aprithak Siddhi.



- Yuktehe is over. Reasoning negates Asat Karya Vada.
- Neiyayika quoted Sruti - In Sutra – 17 = Asat va idam agre asit.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदञ्जायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

- World Nonexistent before creation.
- Srishtehe Poorvam Jagat Asat.

Shankara :

- Sruti itself clarifies in Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सञ्जायत १

**Sadeva Somyedamagra Asidekamevadvitiam;
Tad dhaika Ahurasadevedamagra
Asidekamevadvitiam Tasmadasatah Sajjayata. II 2 II**

Somya, before this world was manifest there was only existence, one without a second on this subject, some maintain that before this world was manifest there was only non – Existence, one without a second. Out of that non- existence, existence emerged. [6 – 2 – 1]

- World was very much existent before Srishti.
- Veda Visualises - Neiyayikas will come, come later... and Says.
- Some think Asat Eva Idam Agre Asit.
- World was nonexistent before creation.

Upanishad Asks :

- How from nonexistent new creation is born?
- World always existent. Sad Eva...

Wrong Question :

- Why Bagawan created. World was / is...
- Sruti changes word from Asat to sat.
- Taittiriya Upanishad - Asat.
Chandogyo Upanishad – Sat

Word Meaning :

a) Yuktehe :

- From reasoning.

b) Cha Shabdantarat :

- And other Sruti Statements, (Existence of effect before creation and its, non separateness from the cause) are established.

Word Significance :

c) Yuktehe :

- 6 Reasons given by Shankara.
- Commentary on Yuktehe.

d) Shabdantaram :

- Other statements / quotations.
- Asat Eva idam Agre Asit.
- This is confusing quotation.
- Seemingly supported Neiyayika is Sutra 17.
- Sruti Clarifies later in Chandogyo Upanishad - Sat Eva Soumya Idam Agre Asit.

- Aspashta Sruti clarified by Sphashta Sruti.

e) Cha :

- Combination of Yukti + Sruti Shabda Pramanam.
- Asat Karya Vada Untenable.

Ghata Bhasyam of Brihadaranyaka Upanishad :

नैवेह किञ्चनाग्र आसीत्, मृत्युर्नैवेदमावृतमासीदशनायया,
अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी
स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त;
अर्चते वै मे कमभूदिति, तदेवाकर्क्यस्यार्कत्वम्; कं ह वा
अस्मै भवति य एवमेतदकर्क्यस्यार्कत्वं वेद ॥ १ ॥

naiveha kimcanāgra āsīt, mṛtyunaivedamāvṛtamāsīdaśanāyayā,
aśanāyā hi mṛtyuḥ; tanmano'kuruta, ātmanvī syāmiti |
so'rcannacarat, tasyārcata āpo'jāyanta; arcate vai me
kamabhūditi. tadevārkvasvārkatvam: kam ha vā asmai
bhavati ya evametadarkyasyārkatvaṃ veda

There was nothing whatsoever here in the beginning. It was covered only death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, 'Let me have a mind.' He Moved about worshipping (himself). As he was worshipping, water was produced. (since he thought), 'as I was worshipping, water sprang up,' therefore Arka (fire) is so called. Water (or Happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka. [1 – 2 – 1]

- Confusing statement.
- Before creation, nothing was there.
- Neiyayikas (Asat vadi) + Buddhists Jump (Shunya Vadi).

Nyaya	Buddhist (Shunya Vadi)
- Before Creation, effect not there, cause is there.	- Before Creation both cause + Effect not there.

- Sruti Seems to support both Neiyayika + Buddhist.

Vedantin :

- Nothing else except Brahman itself was there.

- Shankara – Elaborates with Patataha Example and Pot – Examples.
- Ghata Bhashyam.
- Study of Cosmology.
- Asat : Negated Elaborately by Shankara.

Sutra 19 :

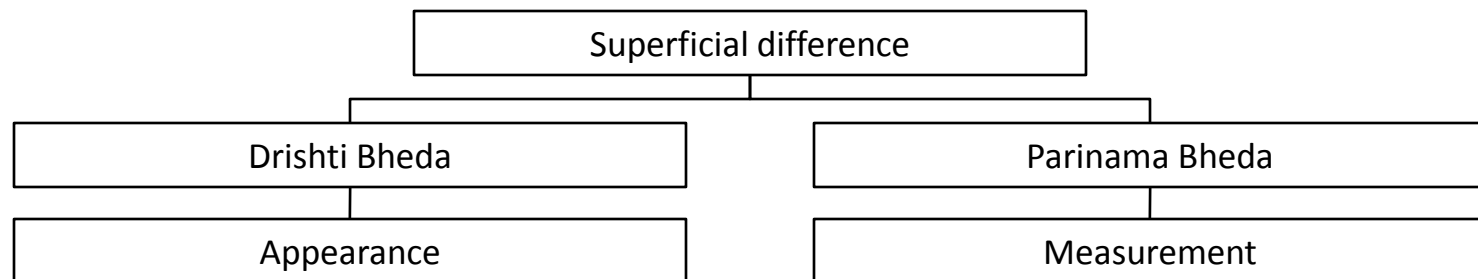
पटावच्छ ।

Patavaccha

And like a piece of cloth. [2 – 1 – 19]

General Analysis :

- Incidental – 2 Sutras.
- Negates Neiyayikas Asat Karya Vada, Our main discussion here.
- Effect not new produce. It is Non different from cause.
- Cause itself manifest as effect.
- Braheiva Idam Jagat Rupena Bhati.
- One Milligram of Substance not created, Brahma Arpanam, Brahman Havihi, Karanasya Karyam tad Ananyatvam.
- If effect not separate from cause, why give 2 separate names.
- Why one Karanam / Karyam / Clay / Pot.
- Superficial difference we do Accept.



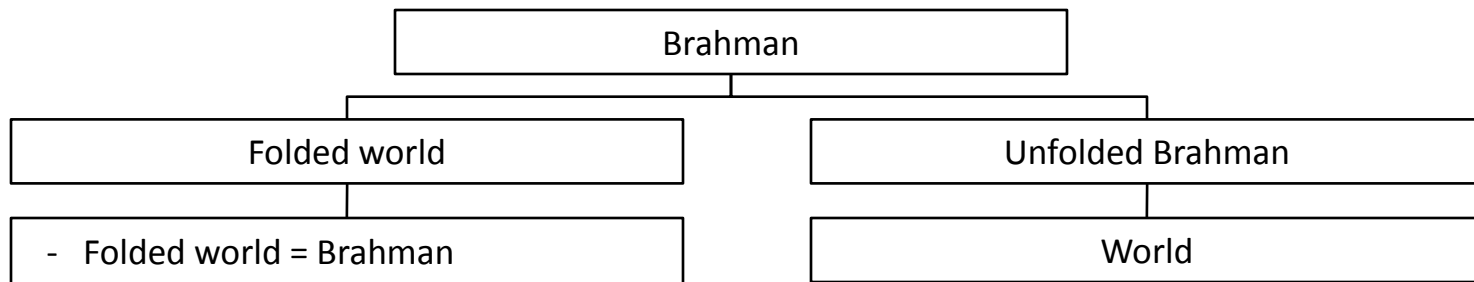
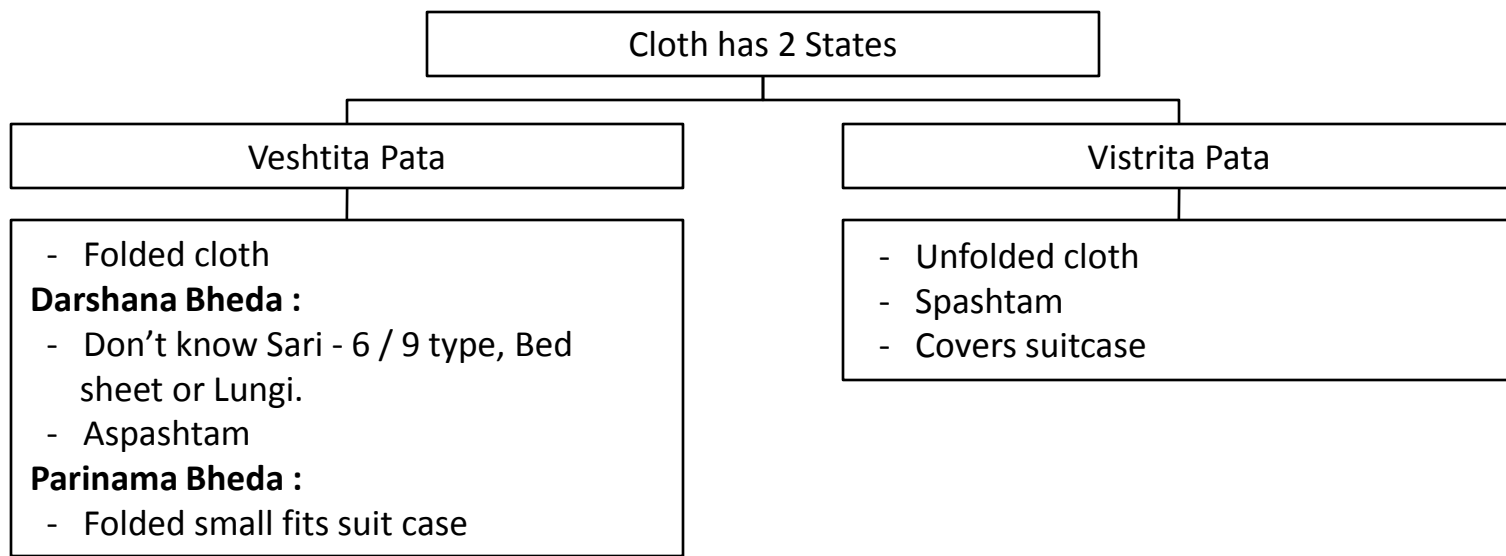
Karanam	Karyam
<ul style="list-style-type: none"> - Unmanifest - Aspashtam - Not clear for perception - No clarity - All Babies look same when small - Seed – Dot - Alpam - Sumo baby 	<ul style="list-style-type: none"> - Manifest - Spashtam - Clearly seen, Drishti Bheda - Clear - Differences in Mind / Height / Weight / Clever, Dumb / Deaf - Tree – Huge Parinama Bheda <p>Gita :</p> <ul style="list-style-type: none"> - Adhashcha Oordvam.. [Chapter 15 – 2] - Mahatvam - Sumo Wrestlers (Mini elephant)

Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 – Verse 2]

- Both one and same substance.
- Have knowledge, both are same called Pratyabigya.
- That person who was 3 years old is the same 90 year old now.
- Difference superficial, person one and same.
- Pata Drishtanta – No Essential difference, But superficial difference.



- Expanded Brahman = World – Gita : I alone am all these things.
- Contracted world = Brahman.

Pralaya Kale	Srishti Kale
<ul style="list-style-type: none"> - I – Folded <li style="text-align: center;">↓ Deep Sleep 	<ul style="list-style-type: none"> - I – Unfolded <li style="text-align: center;">↓ Waking

- Drivya Ekam – One Charanyam, Appears as Jiva / Jagat / Ishvara – Unfolded.

Word Analysis :

a) Pata Vatu :

- Just as Unfolded cloth is Non different from folded cloth.

b) Cha :

- So also, effect is Non different form cause.

Effect	Cause
Unfolded Aspect	Folded Aspect

- Because of Superficial differences can't, say substances are different.

	Small Boy	Grown up	Man
Weight Different	5 KG	50 KG	Same
Time Different	5 th Year	50 th Year	Son

- Because of Drishti and Parinama Bheda, Neiyayikas commit mistake.
- He takes cause is different, effect is different – 2 Substances.
- Because of Superficial differences, he commits a mistake.

Significance of words :

a) Pata Vatu : Cloth like

- Unfolded – Folded
- Vistrita – Veshtita
- Vibhuta – Aspashta

Example :

- Sari seller hopes out of sympathy, you will buy.

b) Cha :

- Conjunction : - So also Karanam + Karyam essentially one.

Sutra 20 :

यथा च प्राणादि ।

Yatha cha pranadi

And as in the case of the different Pranas or Vital airs [2 – 1 – 20]

General Analysis :

Aim :

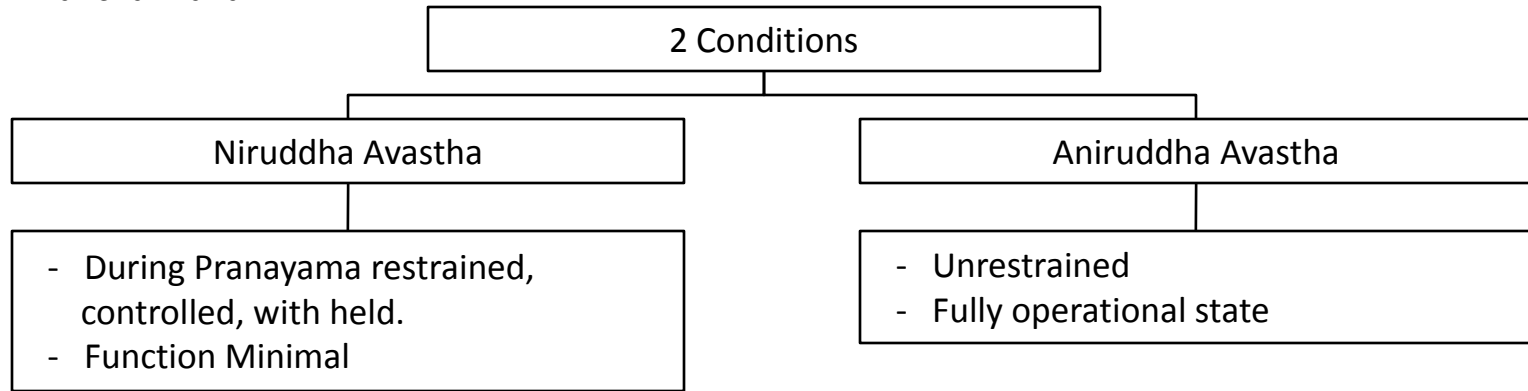
- To show cause + Effect not 2, distinct material effect not different from cause.

Tad Ananyatvam :

- Karanam is potential form. It does not have all functions of Karyam.
- Karyam – Expanded, can do functions.
- There are functional difference between, Karyam and Karanam.
- Potential differences also superficial only.
- Clay can't be used to carry water.
- Lump of clay over leaf - holds leaf and does not make it fly with wind.
- Clay in jug form Carries water.
- Ice + Water.
- Brahman most useless thing in the world Avyvaharyam.
- World has utility... From Akasha Onwards.
- Vyasa gives examples to show.
- Functional superficial differences in essential oneness.

Example :

- Pancha Prana.



- Pancha Prana – One + same.

Samadhi :

- Metabolism – Minimal.
- Life activity – Minimal.
- Heart beat, Circulation comes down.
- Polar bear 6 Months in Hibernations without food, excretion.
- Active after 6 Months.
- Barely Active – Jeeva Matram
 - Niruddham Matram
 - Function of Niruddha Prana
- When Prana activated after Nirvikalpa Samadhi, person fully woken up.
- Vistruta Prana... Sarva Vidha, Vyapara – Olympic marathon, football player, enjoys falling.
- Prana Ekaha, functional differences are there.

Brahman	Prapancha
Like Niruddha Prana	Anirudha Prana

Word Meaning :

a) Yatha Pranadhi :

- Just as unrestrained Prana are different in functional aspect, form Pancha retrained Pranas.

b) Cha :

- So also – effect is Non different from the cause.
- Previous sutra = Superficial differences appearance, change, Spashta, Aspashta, Parinama Bheda.
- Here functional difference.
- In Spite of superficial difference, substance can be one + same.
- Tasmāt Karyam – Karanam Ananyopi, Ananyatram Siddhati.
- 6th – Arambanadhikaranam Over.

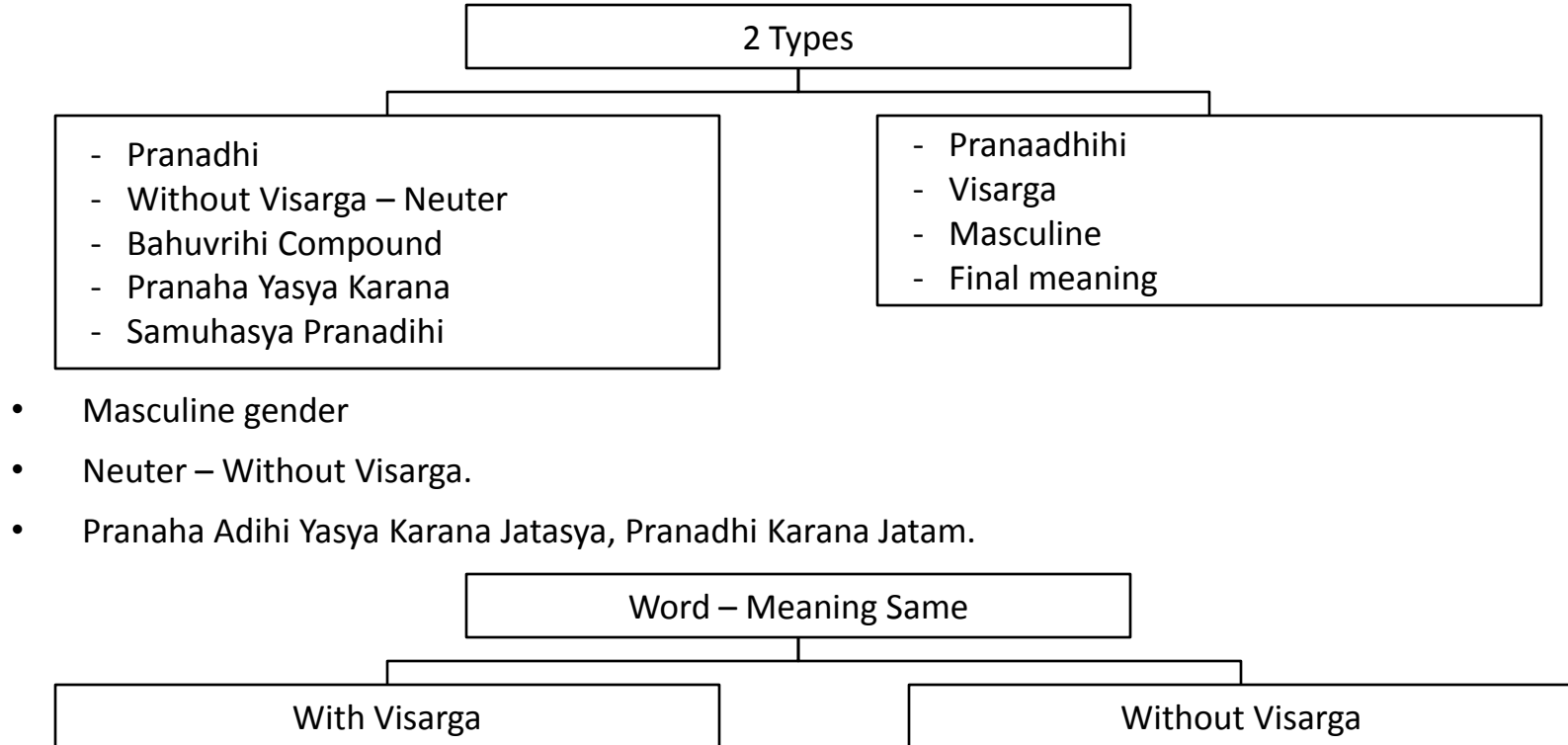
Sutra 20 : 6th Adhikaranam Over

यथा च प्राणादि ।

Yatha cha pranadi

And as in the case of the different Pranas or Vital airs [2 – 1 – 20]

Alternative Reading :



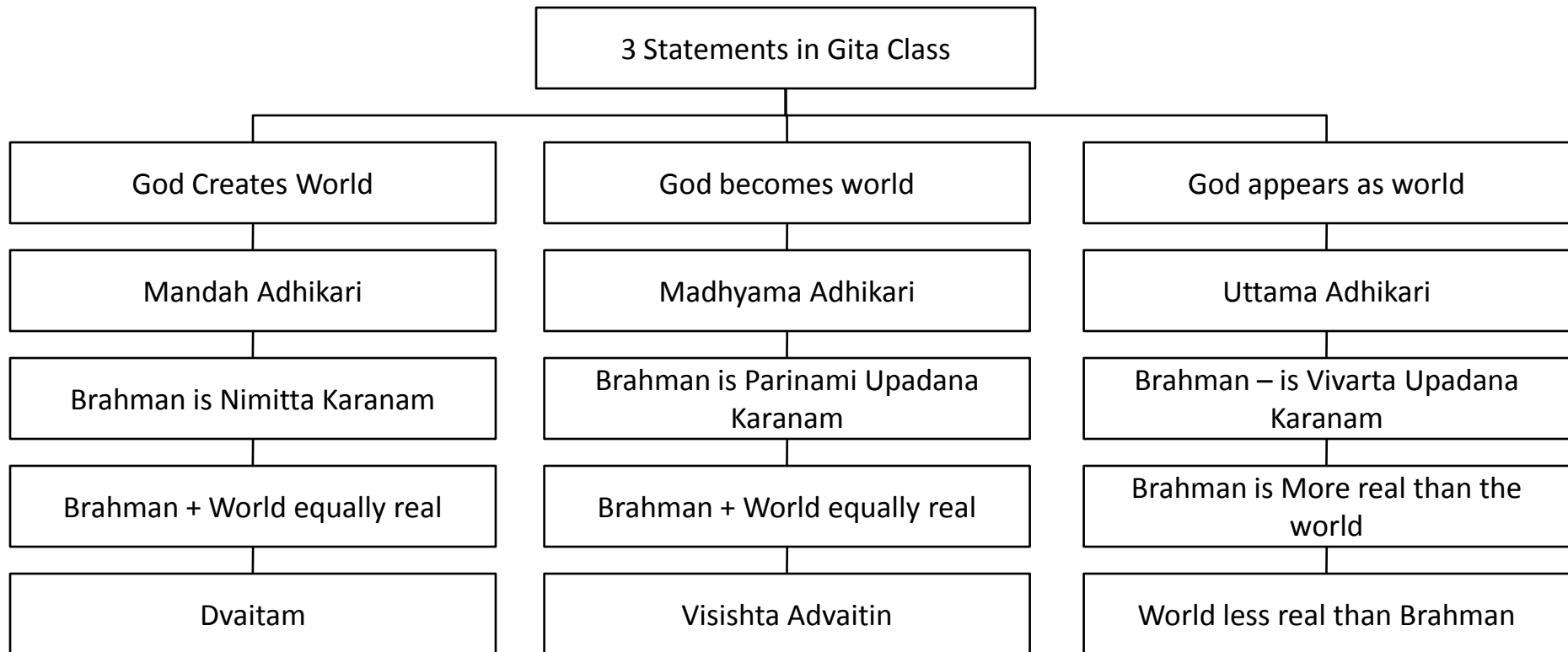
Significance of Adhikaranam :

1) Vishaya :

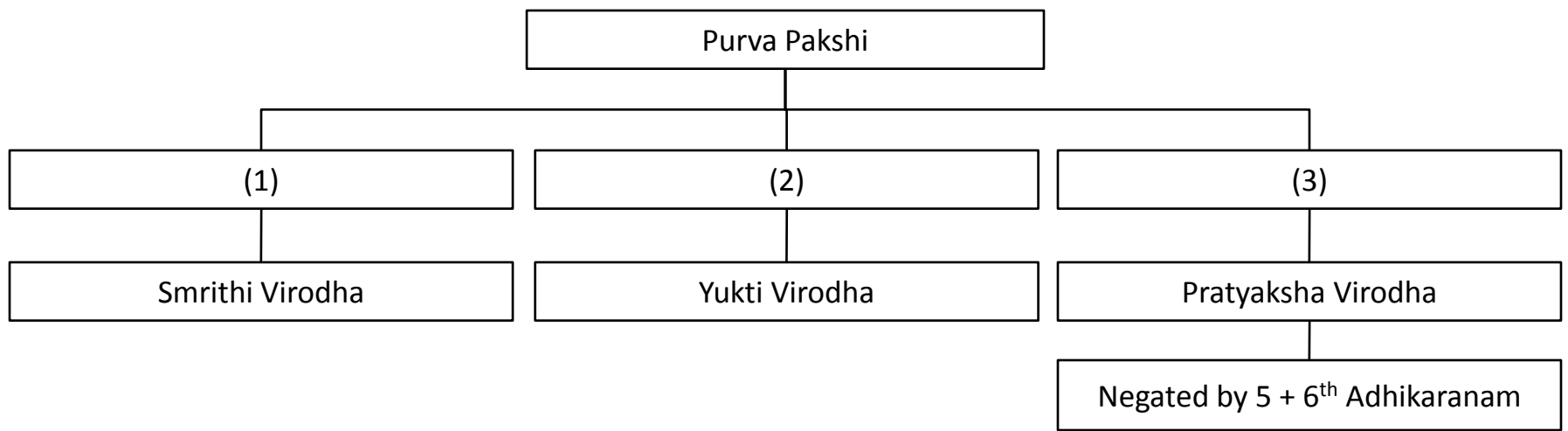
- Karya – Karana Sambandha, Obtaining between Brahman + Jagat.
- Clarified in form of Adhyasa, Adhishtana Sambanda.

5th Adhikaranam :

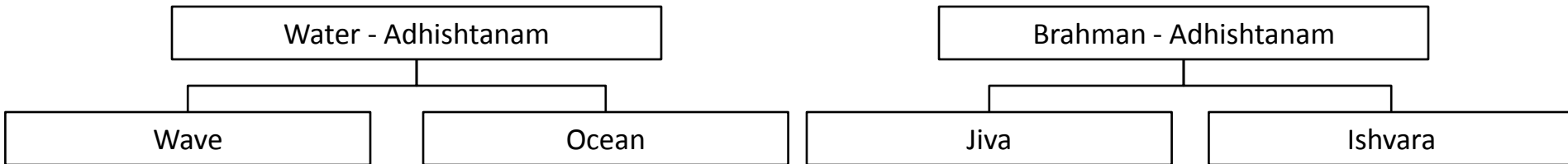
- Boktrapatti Adhikaranam, Brahman Parinama Vada temporarily.
- Accepted as intermediary level of Teaching.
- 6th – Arambanadhi Adhikaranam
- Brahman Vivarta Vada – Established.
- Ultimate level of Teaching.



- Brahman – Parinama – Vivarta Vada.
- Same Purva Pakshi negated in both Vada.



- There can be perceptual reality even when Karanam Adhishtanam is one and same.
- There can be perceptual or Empherical plurality, when cause Adhishtana is one.



- Arambanadhikaranam over

a) Vishaya :

- Samanvaya in Chapter – 1.

b) Samshaya :

- Doubt – Samanvaya – Siddam or Neiva.
- Is Samanvaya valid or not established or not? Acceptable - Tolerable or not?

c) Purva Pakshi :

- Samanvaya – Asidaha.

Reason :

- Because of Virodha.

Contradiction

Sruti

Yukti

Smriti

- Anubava
- Pratyaksha

d) Siddantin :

- Samanvaya – Siddaha

Reason :

- Smrithi, Yukti, Sruti, Anubava Aviroadhat.

No Contradiction :

- Whole Chapter – 2 called Aviroadha Adyaya.
- Whole Chapter – 1 Called Samanvaya Adyaya.
- Aviroadha Prati Padana Dvara, Anvaya Siddi Adhyaya.

Sutra 21 :

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ।

Itaravyapadesaddhitakaranadidoshaprasaktih

On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not doing what is beneficial and the like. [2 – 1 – 21]

General introduction :

7th Adhikaranam : Itara Vyapadesha Adhikaranam 3 Sutras

General Purva Pakshi :

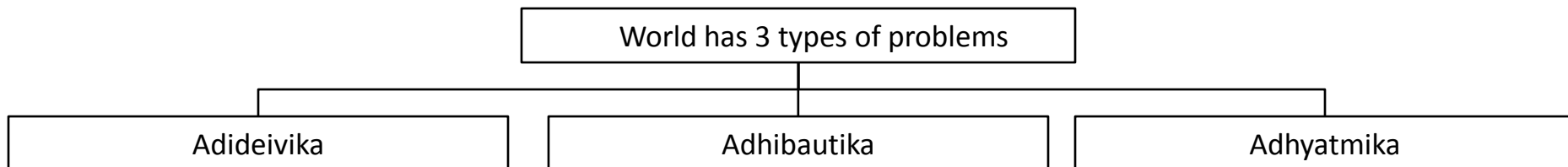
- Funny – Absurd – Vedantic teaching.

- Seeming Absurdity for us.
- Real Absurdity for Purva Pakshi.

4 Features of Vedanta :

a) Brahman is Jagat Karanam :

- Creator of world - Main feature.



Adideivika :

- Problems from Natural forces, Water problem, No rain, no food, Earthquake.

Adibautika :

- World of objects, Varieties of Narakas, Mosquito, Neighbours.

Adhyatmika :

- Our own body, mind, sense.
- Janma, Mrityu, Jara, Vyadhi...

3 Statements of Purva Pakshi :

a) Brahman is creator of world of problems.

b) Jiva experiences world of problems, endures, suffers, withstands.

- Then gives solution.

c) Brahman + Jiva identical – Brahman, Jiva, Aikyam.

- Jiva is Brahman – Brahman + Jiva one and Same with a, b, c, Conclusion is.

d) Brahman creates problems for itself.

- Absurd teaching of Vedanta.
- Can anyone plan problems for oneself?
- All try to get out of problems.
- Problems may be because of conditions.

a) I may be slave of someone, and forced to suffer and act.

Example :

- Punishment in school, I am under teacher.

b) Out of Ignorance person creates problems for oneself.

- Ate Potato + Stomach pain.

c) Out of Limited power one may create power for oneself.

d) Janami Dharmam Nacha Me Pravartihī – Duryodhana

- I know this is wrong but powerless against this.
- Out of slavery, limited knowledge, Limited power – Paratantram, Alpa Jnanam, Alpashakti – all possible.
- But Brahman is Sarvagya, Sarvashaktiman, Svatantram..., Sarvavittu.
- How can independent, omniscient, Omnipotent Brahman create problem for itself.

Purva Pakshi :

- Since this is absurd possibility, your theory is wrong.
- Brahman can't be Jagat Karanam. Prakrti is Karanam = Purva Pakshi.
- 1st Sutra – Purva Pakshi – Sutra 21
- 2nd + 3rd Sutra – Siddhantin – Sutra 22 + 23

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ।

Itaravyapadesaddhitakaranadidoshaprasaktih

On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not doing what is beneficial and the like. [2 – 1 – 21]

General Analysis :

- Presenting 4 Statements.
 - a) Brahman is creator of world
 - b) Jiva is sufferer of world
 - c) Brahman + Jiva – one and Same
 - d) Brahman creating world of suffering Frankenstein for Brahman.

Word Analysis :

a) Itara Vyapadeshat :

- Because of revelation of oneness of Jiva with Brahman, Itara Karanadhi Dosha Prasakthi.
- There is possibility of defects like causing harm to oneself.

Itara	Vyapadeshe
- Other one	<ul style="list-style-type: none"> - Hetau Panchami - Because of teaching of Jivas identity with Brahman.

- Brahman Jiva Aikya Pratipadanat.
 - a) Brahman is Jagat Karanam – Understood as basic discussion, Brahman creates world.
 - b) Jiva experiences problems.
 - c) 3rd given in Sutra, Jiva + Brahman identical.
 - d) Absurdity... Hita Akaranadhi – Dosha.

Ahita Karanadhi – Dosha, Nanj – Visaya...

- Injury causing, harming oneself.
- Brahman is causing harm to himself.
- Absurd teaching – like Child pulling its own hair + Crying.
- Brahman hurting injury to itself.

Sutra 22 :

अधिकं तु भेदनिर्देशात् ।

Adhikam tu bhedanirdesat

But (Brahman, the Creator, is) something more (than the individual soul) on account of the statement in the Srutis (of difference) between the individual soul (and Brahman).[2 – 1 – 22]

- Hara = Aikya Vyapadesha

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Vyapadesha refers to Mahavakyam.

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ।

Itaravyapadesaddhitakaranadidoshaprasaktih

On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not doing what is beneficial and the like. [2 – 1 – 21]

- Bheda Vyapadesa.

Siddhantin :

- Statements wonderful superficially Apatha Ramaniyam.
- Valid and correct it not enquired.
- Vedanta not acceptable means you have not studied correctly.

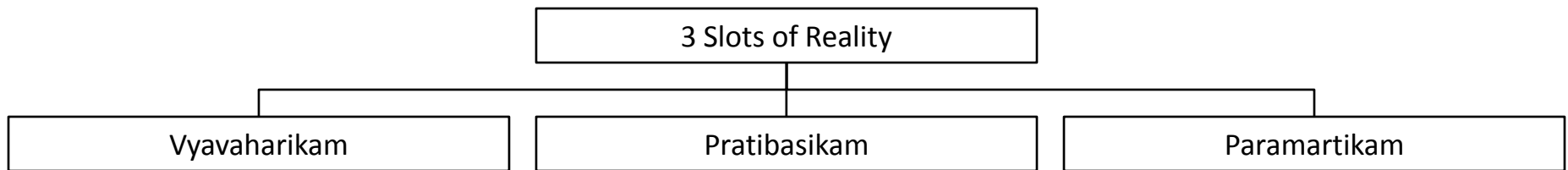
See 4 Statements :

a) Brahman creates world of problems

- Adideiva, Adhibuta, Adiyatma... Tapaha... Jiva experiences world of problems.

Question :

- In which level of reality?



- Moment you forget the reality level, Advaitam most confusing.
- This is Tambura Sruti.
- 1st two statement – Vyavaharika level.
- Vyavaharika entity – Brahman creates, World of Problems + Jiva experiencing.
- From Paramartika Drishti – Play of Maya...

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

- Neither Brahman creates not Jiva is Experencer.
- Dvaitasya eva Abavat
- Bogtru – Bogya Eva Abavat
 - 2 Statements true from Vyavaharika angle.

3rd Statements :

- Jiva / Brahman – Aikyam is from Paramartika angle – we don't accept.
- It is a fact at Paramartika level.
- You mix it as Vyavaharika level.

You remove 3rd statement and insert :

- Jiva is different from Brahman Vyavaharika Drishtya.

Brahman	Jiva
<ul style="list-style-type: none"> - Sarvagya - Sarvashaktiman - Has Satwa Pradhana Upadhi 	<ul style="list-style-type: none"> - Alpagya - Alpa Shaktimatu - Has Rajas and Tamas Pradhana Upadhi

- Brahman is different from Jiva
 - Jiva is different from Brahman
- } In Vyavaharika Plane

4th Our Statement :

- Can't say Brahman is creating problem, for itself. Can say Brahman + Jiva are identical.
- Brahman does not create problems for itself, Ishvara doesn't create problems for himself.
- Brahman / Ishvara doesn't suffer.
- Jiva alone suffers.

What is Mistake?

- Mixing degrees of reality.

- Advaitam not absurd at Paramartika level.
- Vyavaharically - Brahman – superior - Swamy
- Jiva – Inferior - Dasa
- We don't quarrel with Visishta Advaitin or Dvaitin.

We change Chanel :

- Vyavaharika to Paramartika.

Shankaras Shatpati Stotram :

अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥१॥

avinayamapanaya viṣṇo damaya manaḥ śamaya viṣayamṛgaṭṛṣṇām ;
bhūtadayāṃ vistāraya tāraya saṃsārasāgarataḥ .1.

O Vishnu! Leading away from arrogance, tranquilise my mind, and destroy the enduring greed for desires. Scatter away the mercy for living-beings, and take me across the cycle of rebirth. || 1 ||

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥२॥

divyadhunīmakarande parimalaparibhogasaccidānande ;
śrīpatipadāravinde bhavabhayakhedacchide vande .2.

I sing praises of the lotus-feet of Lord of Lakshmi, Which has juice like the river Ganga, Which is fragrant and full of pleasures eternally, and Which breaks the shackles of the cycle of rebirth. || 2 ||

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥३॥

satyapi bhedāpagame nātha tavāhaṃ na māmakīnastvam ;
sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ .3.

O Lord! Even though there is no difference between us (I am a part of You), I belong to You and not vice-versa. Just like the ocean is made of waves but the waves are not made up of ocean. || 3 ||

Shankaras Shatpati Stotram :

उद्धृतनगनगभिदनुज दनुजकुलाऽमित्र मित्रशशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥४॥

uddhṛtanaganagabhidanuja danujakulā'mitra mitraśaśidṛṣṭe ;
dṛṣṭe bhavati prabhavati na bhavati kiṃ bhavatiraskāraḥ .4.

O Krishna, Who lifted the Govardhan¹! O Upendra, Who is the younger brother of Indra², Who is the enemy of demons, Who has sun and moon as two eyes! After seeing you, isn't it true that we get dispassionate about the whole mortal world? (Or it says that indeed Your appearance to someone destroys his (her) passion for the mortal world). || 4 ||

मत्स्यादिभिरवतारैः अवतारवतावता सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥५॥

matsyādibhiravatāraiḥ avatāravatāvatā sadā vasudhām ;
parameśvara paripālyo bhavatā bhavatāpabhīto'ham .5.

O Supreme Lord, Who protects this earth by various incarnations like Matsya (fish)! I am feared by the cycle of life and death and therefore I am worthy of being saved by You. || 5 ||

दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं मे ॥६॥

dāmodara guṇamandira sundaravadanāravinda govinda ;
bhavajaladhimathanamandara paramaṃ daramapanaya tvaṃ me .6.

O Damodar! O Govind, Who is the temple of qualities, Who has a lotus-like body, Who is like the Mandarachal mountain for Ksheersagar like ocean of rebirth! You drive away the immense fear from my life. || 6 ||

नारायण करुणामय शरणं करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥७॥

nārāyaṇa karuṇāmaya śaraṇaṃ karavāṇi tāvakau caraṇau ;
iti ṣaṭpadi mādiye vadanasaroje sadā vasatu .7.

O Narayan, Who is full of compassion! I am taking the refuge of Your lotus-feet. May this above-said sextet (six pada) which is like a bumble-bee resides in my lotus-like mouth. || 7 ||

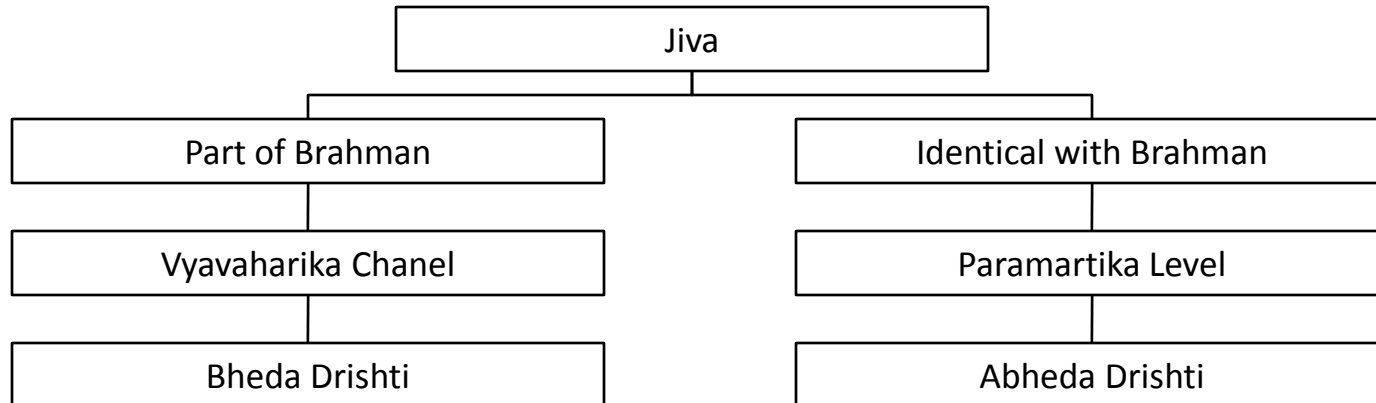
Vyavaharika Chanel :

- I am wave who am part of you, You are whole not part of me.
- Negates this Vada in Tad Anananyatvam.
- Wave belongs to ocean, ocean does not belong to wave.

Ocean / Ishvara / Vishnu	Jiva / Wave
Total	Part, Dasa

Paramartika Chanel :

- No part, no whole.
- Mandukya refutes part / whole.
- Jiva not part, product of Brahman.



- Depending on level, no absurdity.

Word Analysis :

a) Tu :

- Indeed

b) Adhikam :

- Superior Brahman is cause of universe.

c) Bheda Nirsheshat :

- Because Veda mentions superior Brahman's difference from Jiva.

Significance of words :

a) Tu : Purva Pakshi

- Vyavrittihi (Negation)
- Negation of Absurdity given in sutra 1.
- Tu - Tuing, Poo – Pooing...

b) Adhikam : Superior Brahman

- Jiva is inferior, Brahman is superior in context of creation.
- In Vyavaharika plane.

Brahman	Jiva
<ul style="list-style-type: none">- Adhikam (Superior)- Sarvagya- Sarvashaktiman- Creates, but doesn't suffer- Creator- No self infliction of injury- Karma Phala Dhata	<ul style="list-style-type: none">- Nunam (inferior)- Alpagya- Alpashaktiman- Created alone suffers- Never creates- Sufferer- Karma Phala Prapta

c) Bheda Nirsheshat :

- Sruti mentions Jiva / Brahman – Bheda

Chandogyo Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोका-
नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

Ya Atmapahatapapma vijaro vimrtyurvisoko vijight
so'pipasah satyakamah satyasankalpah so'nvestavyah
Sa Vijijnasitavyah Sa sarvamsca lokanapnoti sarvamsca
kamanyastamanamanuvidya
Vijanatiti ha Prajapati Ruvaca.

Prajapati once said: 'The self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [8 – 7 – 1]

Brahman	Jiva
- Goal to be attained	- Traveller - Sadhaka

Anya Nirdeshat :

- Brahman creator, Jiva – created is in Vyavaharika context.
- To reduce suffering pray to Ishvara and get solace in Vyavaharika Drishti.
- Abheda in Paramartika Drishti.
- No Absurdity.

7th Adhikaranam

- Vyasa answers general objection to Vedantic teaching.

Problem :

- If Brahman is Jagat Karanam, Crucial in Advaitic teaching and if Advaitin accepts Jiva + Brahman as identical, why Brahman creates world + Suffers – problem in form of Jiva.

Purva Pakshi – Says :

- Hita Akaranavadhi Dosha = Ahita Karana.
- Causing harm by creating Jiva Aadhi = Etc.

1st Dosha : Srishti

- Create problematic world Naraka, ageing, sickness body.

2nd Dosha : Anita Sharira Abhimana

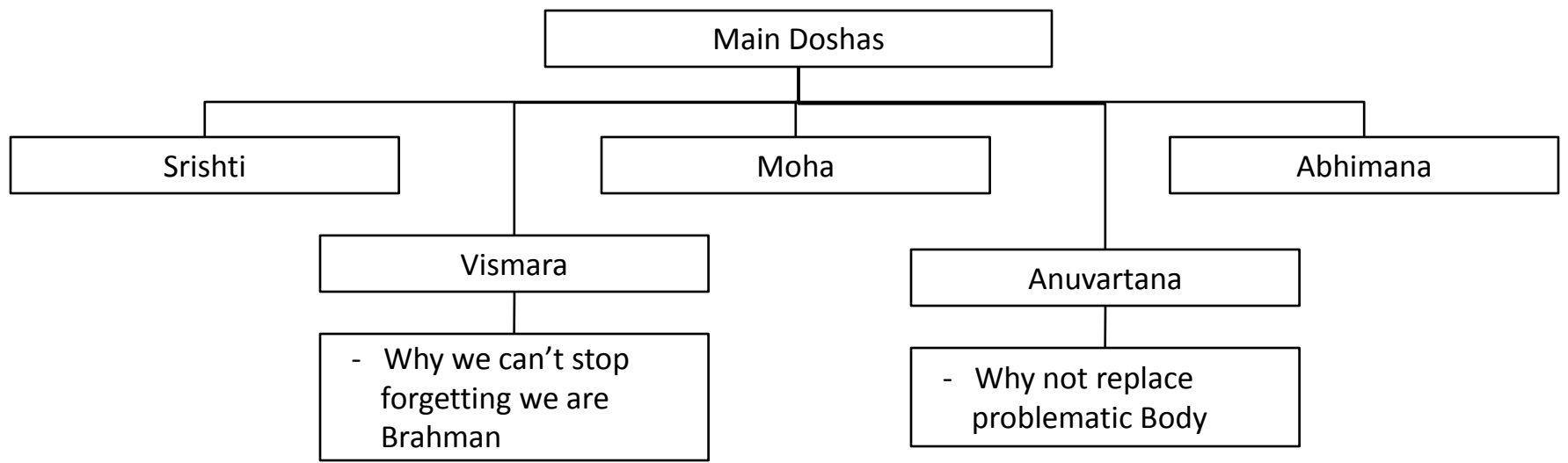
- Entry into Body – Accidentally, without thinking, inadvertently enters + identifies with body.

3rd Dosha : Sharira Anuvrittam

- Anita Sharira Srishti = Prathama – Dosha.
- Anita Sharira Abhimana = Dvithiya Dosha.
- Anita Sharira – Anuvartanam = Tritiya Dosha.

4th Visumarana Dosha :

- Brahman Sarva Shaktiman – Brahman should, be able to forget / get out / withdraw.
- Defective products withdrawn by cause.
- Brahman seems to forget, I am responsible for Srishti...
- Omnipotent, Omniscient – How Brahman for gets its own status.
- Mohaha – Delusion / Confusion - Caused by Sharira Abhimana.



- If Brahman is Jagat Karanam, he should be able to do all these.
- Hence Brahman not Jagat Karanam. Jivatma / Paramatma oneness not possible.
- Aadhi Pada Sutra explanation – is answer.

Answer :

- Adhikam Tu Bheda Darshanat
- Play of reality in Vyavaharika Drishti.
- Nothing except Brahman in Paramartika Drishti.
- Srishti means coming to Vyavaharika Plane.

Paramartika Drishti :

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

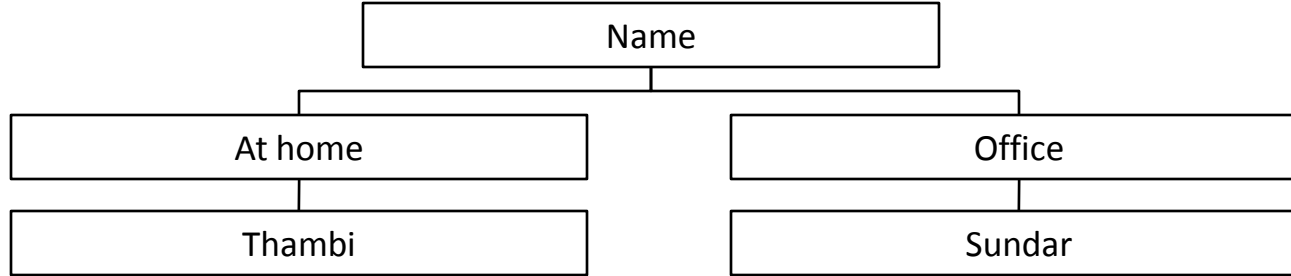
Brihadranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गार्थवनोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सवोनुभूः, इत्यनुशासनम् ॥ १६ ॥
इति पञ्चमं ब्राह्मणम् ॥

idaṃ vai tanmadhu dadhyaṅgāṛthavano'svibhyāmuvāca |
tadetadr̥ṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi, bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ,
ityanuśāsanam || 16 ||
iti pañcamam brāhmaṇam ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the R̥ṣi (Mantra) said, ‘O Asvins in human form, that terrible deed called Damsa which you committed out of greed. I will disclose as a cloud does rain – (how you learnt) the meditation on things mutually helpful that Dadhyac, Versed in the Atharva – Veda, taught you through a horse’s head. [2 – 5 – 16]

- Paramartika Drishtya, Srishti is not there.
- Srishti – Vyavaharika Plane.
 - Jivatma / Paramatma – Brahman Aikyam is not there.
- Brahman in Vyavahara is called Ishvara.



- Ishvara is superior, Sarvashaktiman.
- Jiva is inferior, Alpashaktiman

Ishvara	Jiva
<ul style="list-style-type: none"> - Creator - Not sufferer - Karmaphala Dhata 	<ul style="list-style-type: none"> - Created - Sufferer - Karmaphala Bokta

- No Absurdity of causing, hurt to oneself.

Sutra 23 :

अश्मादिवच्च तदनुपपत्तिः ।

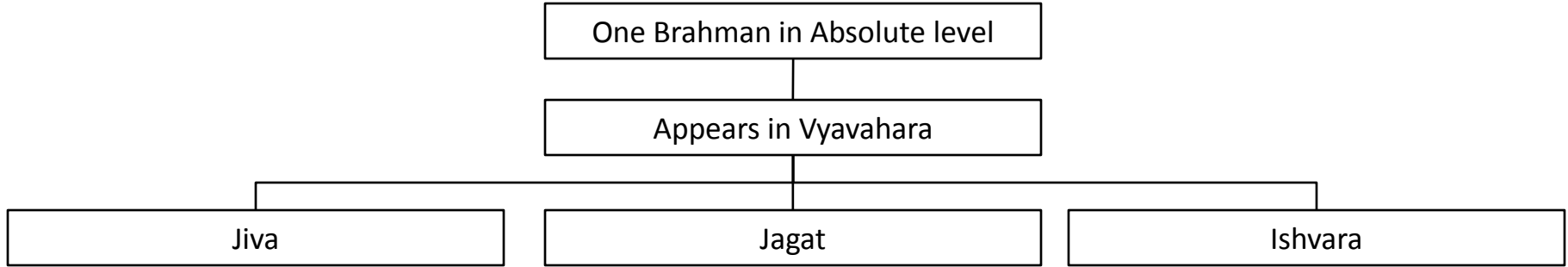
Asmadivaccha tadanupapattih

And because the case is similar to that of stones, etc., (produced from the same earth), the objection raised is untenable.
[2 – 1 – 23]

General Analysis :

- Jivatma / Paramatma – Aikyam – Essential
- Nature – Paramartika Drishti.

- Vyavaharika Drishti – Empherical.
- Stand point – Jivatma / Ishvara different.



Dakshinamurthy Stotram :

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः ॥७॥

Ishvaro Gururatmeti Murti Bheda Vibhagine I
Vyoma Vad Vyaapta Dehaaya Daksinaamurtaye Namah II 7 II

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse – 7]

Contusion

2nd Chapter – 7th Adhikaram – 23rd Sutra :

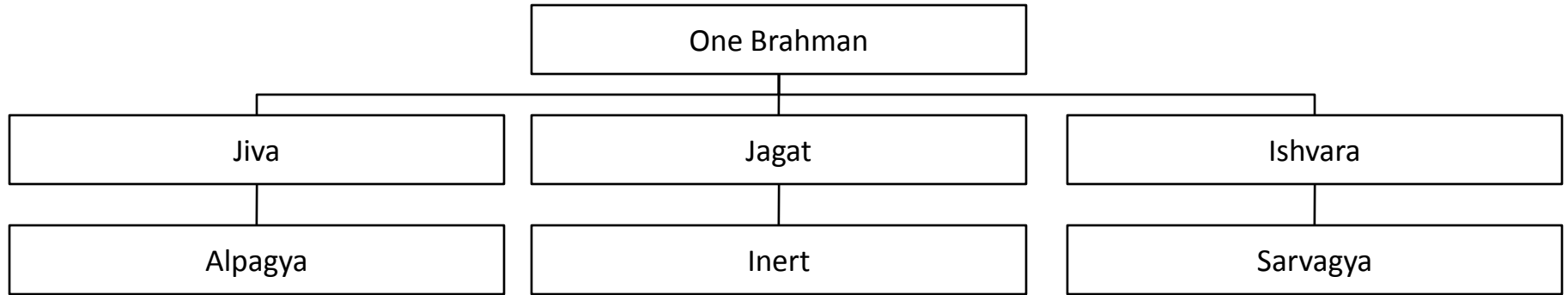
अश्मादिवच्च तदनुपपत्तिः ॥ २३ ॥

Asmadivaccha tadanupapattiḥ || 23 ||

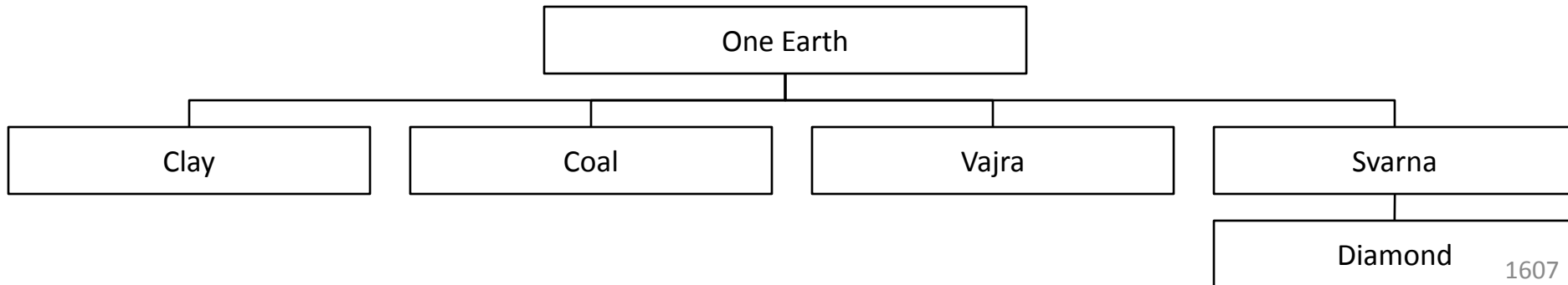
And because the case is similar to that of stones, etc., (produced from the same earth), the objection raised is untenable.
[II – 1 – 23]

Vaichitrayatram Vartate :

- Jiva / Ishvara / Jagat – Rupa Divi is there in one Brahman.
- How one Brahman appears as 3 extremely different substances?



- 3 Widely different appearances not impossible.
- **In world see such example :**



- One carbon - in different structural composition appears as Coal + Diamond.

Ashma Di Vatu Cha :

a) Cha :

- Moreover

b) Ashmadivatu :

- As in the case of ordinary + Precious stones.

Word Analysis :

a) Ashma :

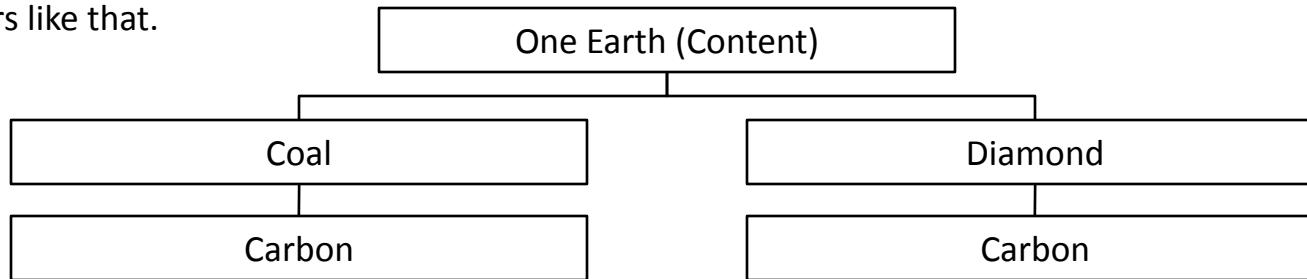
- Ordinary stone.

b) Aadhi :

- Other precious stones.

c) Vaidhuddavaya Vatu :

- Appears like that.



d) Cha :

- Anya Hetu Samuchhaya.
- Shankara gives 3 more reasons.
One Brahman appears as totally different Jiva, Jagat, Ishvara, Vaicharnya Vatu.

1st :

- Coal – Diamond - Pratyaksha Anubava.

2nd : Sruti Pramaanyat

- Apaurusheya Vishayam – Need Sruti don't take Sruti example.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the Unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- He remains as one Brahman – Appears as smallest Bacteria and Most evolved Brahmaji + Inert stone.

(2) Bheda Mithyatvat – Vaichitra Mithyatvat.

- Brahman indivisible – Actually does not divide into 3. Appearance not impossible.
- Rope can't really become snake but Apparently, seemingly.
- Similarly Brahman can Apparently appear as Jiva / Jagat / Ishvara.
- Vaichitya Mithyavat Sambavatu.

(3) Svapna Rupa Vatu Sambavatu :

- We divide ourselves into many without actually dividing.
- Subject, object, interactions - get angry also in dream.
- Ekaha Vishnuhu Ishvara Bahuda Bavati.
- 3 Additional support indicated by cha.
- Tatu Anupapatti, Dosha Anupapatti.

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः॥२१॥

Itaravyapadesaddhitakaranadidoshaprasaktih॥21॥

On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not do in g what is beneficial and the like. [II – 1 – 21]

Purva Pakshi :

- Dosha.
- Anupapatti – not possible
- Defect mentioned is not there, not possible.
- 7th Adhikaranam Over.

8th Adhikaranam - Upasamhara Darshana Adhikaranam

Sutra 24th :

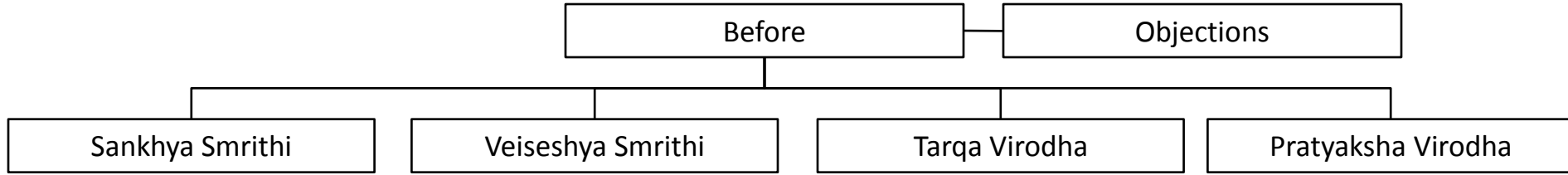
उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॥ २४ ॥

Upasamharadarsananneti chenna kshiravaddhi ॥ 24 ॥

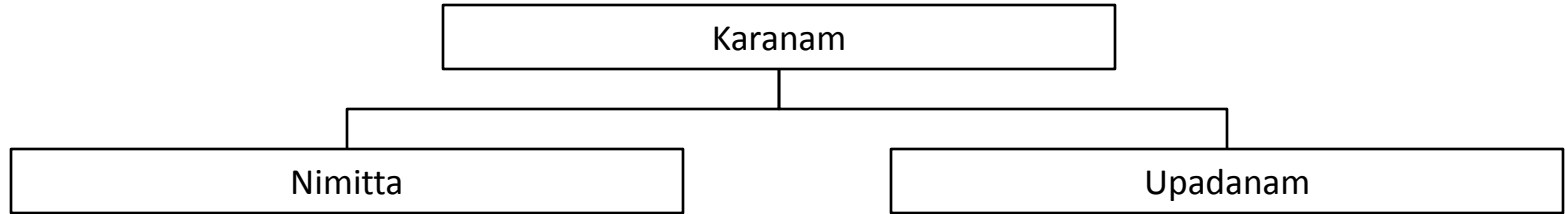
If you object that Brahman without instruments cannot be the cause of the universe, because an agent is seen to collect materials for any construction, (we say) no, because (it is) like milk (turning into curds). [II – 1 – 24]

General introduction to Adhikaranam :

- General objection here.



- In Vedanta – Brahman = Jagat Karanam.



- Brahman Abinna Nimitta Upadana Karanam Bavati.

Sutra 24th :

उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॥ 24 ॥

Upasamharadarsananneti chenna kshiravaddhi ॥ 24 ॥

If you object that Brahman without instruments cannot be the cause of the universe, because an agent is seen to collect materials for any construction, (we say) no, because (it is) like milk (turning into curds). [II – 1 – 24]

- Brahma = Upadana Karana objection.

Sutra 25th :

देवादिवदपि लोके ॥ 25 ॥

Devadivadapi loke ॥ 25 ॥

(The case of Brahman creating the world is) like that of gods and other beings in the world (in ordinary experience). [II – 1 – 25]

- Brahman = Nimitta Karana objection.

General Analysis :

- 24th Sutra

Purva Pakshi :

- Let us assume Brahman = Upadana Karanam.

Problem :

- Material by itself does not become product.
- Wood – furniture
- Cloth – Cotton
- Gold – Ornament
- Resources – Carpenter, Goldsmith, Weaver, Required (Agent + Instrument).

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किञ्चन मिषत् ॥

*om atma va idameka evagra asinnanyatki.
nchana mishat.h . sa ikshata lokannu srija iti .. 1..*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever. [Chapter 1 – Verse 1]

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् तद्धैक
आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः
सञ्जायत १

*Sad eva, saumya, idam agra asid ekam evadvitiyam, tad
dhaika ahuh, asad evedam agra asid ekam evadvitiyam, tas
mad asatah saj jayata. ॥ 1 ॥*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non- existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

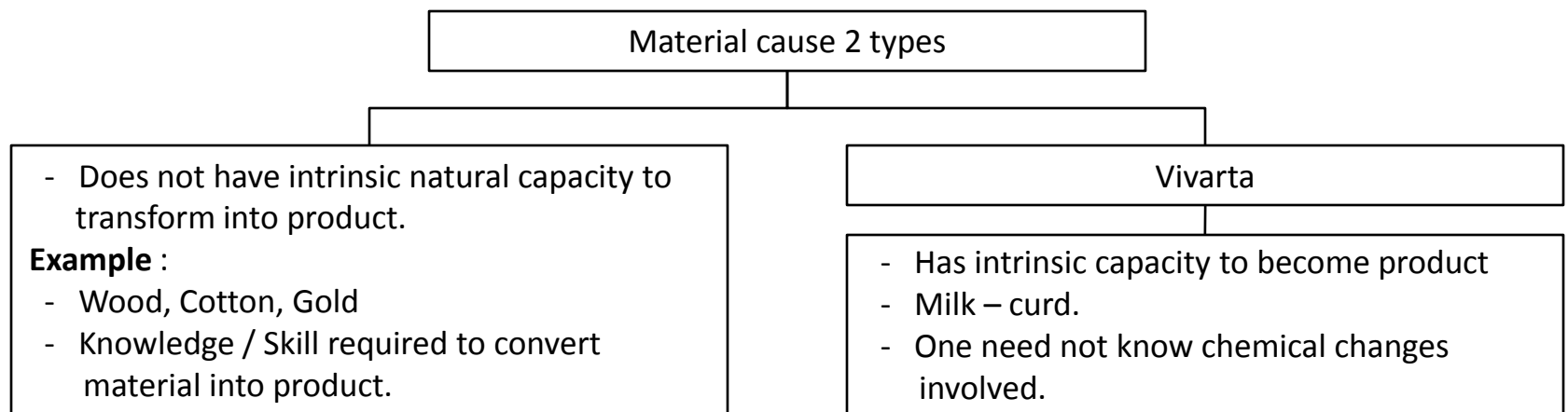
ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitatpaśyannṛṣirvāmadevaḥ pratipede, aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda, aham brahmāsmīti, sa idaṁ sarvaṁ bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati; atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevaṁ sa devānām | yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyaṁ bhavati, kiṁu bahuṣu? tasmādeṣām tanna priyaṁ yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

How Brahman becomes world without Agent + Instrument?

- Upasamahara – Technical world.
- Normal meaning – conclusion.
- Here – Taking to / Resorting to other accessories.
 - Taking pen
 - Employment of accessory to convert object.



Significance of words :

a) Upasamhara :

- Employment of accessories.
- Karaka Prayoga
- Carpenter, Hammel, Chistel employed.

b) Darshanat :

- Pratyaksha Anubava
- Require cement, wood, constructor, to build house.

c) Na :

- Brahman can't automatically become creation without accessories.
- Therefore Brahman not material cause.

d) Itichet :

- If some objection is raised by Purva Pakshi... it doesn't hold water.
- Keeping one Material Cause – Gold, Wood, you forget Ksheeravatu – Milk.
- Has intrinsic power, nobody need to work.

e) Hi :

- Argument invalid as my statement is possible in case of Ksheeram.

देवादिवदपि लोके ॥ 25 ॥

Devadivadapi loke ॥ 25 ॥

(The case of Brahman creating the world is) like that of gods and other beings in the world (in ordinary experience).
[॥ -1 - 25]

General Analysis :

Purva Pakshi :

- Attacking Nimitta Karanatvam of Brahman.
- Let us assume Brahman has skill, will, desire to create world.
- Creator – will, desire not sufficient requires material, instrument.

Where will Brahman go for material ?

- No 2nd thing other than Brahman.

Vyasa :

- As in previous case.
- When you are thinking of Material Cause, you are thinking of gold, wood... not milk.
- Thinking of Intelligent Cause, carpenter.

Other Causes :

- Intelligent Cause produces effect without material + Instrument.
- Devadivatu – like gods.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya Antar Iva ankuro Jagad idam Praangga nirvikalpam Punah
Maayaa kalpita Desha Kala kalana vaicitrya citrii krtam I
Maayaavi iva Vijrmbhayaty api mahaa yogi iva yah Sve chayaa
Tasmai shri guru murtaye nama idam shri daksinaamurtaye ॥ 2 ॥

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time , and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Maha yogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Maya / Deva create Sankalpa Matrena Vishwamitra created - Trishanku – Svarga by Sankalpa.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam II 7 II

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- Spider creates web without Material + Instrument.
- Brahman = Nimitta Upadana Karanam.
- Brahman has Maya Shakti.

8th Adhikaranam – 25th Sutra :

- Vyasa establishing Brahman = Nimitta Upadana Karanam.
- To enjoy this status, Brahman does not require external Accessories – Instruments.
- Brahman has intrinsic Shakti to enjoy this status.
- Avidya – Maya Shakti = Brahman's Svabavaha.

1st Sutra – 24 :

- Brahman is Upadana Karanam like Milk – curd – No Nimitta required.

2nd Sutra – 25 :

- Brahman is Nimitta Karanam like Devas / Lord / Celestials no material required.
- Svabavika Nimitta Karana Shaktihi

General Analysis :

- Gods, Rishis, magicians can create things without external equipments unlike carpenter.
- Have Shakti, capacity.
- Krishna produces sari for Draupadi.
- Aadhiyavatu = Vishwamitra produces Trishanku – Svarga.
- Magician produces things in empty hat.
- Bagawan = Brahman – greatest magician produces creation.

Dakshinamurthy Stotram :

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Word Analysis :

- Api Devadivatu Loke...

a) Api :

- Moreover

b) Devadhi – Vatu :

- Like gods + Others (Magicians, Rishis)

c) Loke :

- Mentioned in scriptures.
- Brahma can be creator without accessories.

Devadhi vatu :

- Intelligent Cause without requiring material + Instrument.
- Krishna, Indra, Varuna, Agni, produce things out of themselves.
- Aindra Jalika = Magician. Depends on individuals faith.

b) Api :

- Conjunction...
- Previously – Milk
- Here – Deva

c) Loke :

- In the world – Normally.
- Here – Shastra / Scriptures = Loka
- Lokayate = Nyayate Anena Iti Lokaha.
- Pramanam - That from which you come to know things like gods mentioned in scriptures.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas abhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.
[Chapter 6 – Verse 8]

- Brahma produces creation without materials, Accessories, Factory.
- Brahman exists before Akasha.

d) Aadhi :

- Spider example Mundak Upanishad.
- Tantu Nabha / Oornanabhi...
- Adhikaranam Over.

Sutra 26 :

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा । 26 ।

Kritsnaprasaktir niravayavatvasabdakopo va । 26 ।

Either the consequence of the entire (Brahman undergoing change) has to be accepted, or else a violation of the texts declaring Brahman to be without parts (if Brahman is the material cause of the world). [II – 1 – 26]

9th Adhikaranam – Karanam – 4 Sutras

- Krisna Prasakti – Adhikaranam... Important Adhikaranam.
- Vivarta Karana Vada established.
- Most important teaching of Vedanta.
- Brahman Vivarta Upadana Karanam.

Verse 24 + Verse 25 :

- Brahman = Nimitta + Upadana Karanam.
- Brahman not general Upadana Karanam but special Vivarta Upadana Karanam.
- All Purva Pakshi's meaningless, Silly, redundant Avirodha Adhyaya gives conviction regarding Vivarta Vada.
- Not easy to be convinced of Vivarta Vada.
- Sankhya / Yoga / Veiseshika / Dvaitin / Visishta Advaitin don't accept Vivarta Karana Vada.
- Brahman = Material Cause - in previous Adhikaranam.

Example :

- Milk – Curd
- Purva Pakshi – Extends milk Material cause – Example - Keeps that in mind.

Purva Pakshi :

- In production of curd, milk has to destroy itself.
- Seed Upadana Karanam destroys itself in production of Effect – Tree.
- Similarly Milk – Curd.

Purva Pakshi :

- Makes important Law.
- Yatra Yatra Upadana Karanatvam, Tatra Tatra Anityatvam.
- Material cause by destroying itself produces effect.
- Karanatvam and Nityatvam cant Co – Exist.
- Extention of previous law.
- Yad Yad Karanam, Tadu Tadu Anityam
- Yad Yad Karanam, Tatra Tatra Nitya Abhava.
- Karanam + Nityam can't – Opposite attributes can't Co – Exist in one Substance.
- Sankhya / Nyaya / Veiseshika.

Purva Pakshi :

- Your teaching illogical.
- If Brahman Nityam, can't be Karanam.
- If Brahman Karanam, can't be Nityam.

- If both Nityam + Karanam, you Violate fundamental logic.
- Samanvaya – 1st Chapter – Nitya Brahman = Jagat Karanam.

Swamiji's Model :

a) Basic agreement of fact :

- We are not discussing cause of tree / Chicken / Pot... but cause of universe Space – time – cosmology.

b) With respect to cause of universe :

- Perception + Logic do not work.
- Pratyaksha + Anumanam do not work.
- If so, you will arrive at sat or Asat Karya Vada.
- Both defective – Established in Mandukya Upanishad 3rd and 4th Chapter.

c) Starting point - Convinced :

- Pratyaksha + Anumanam not Pramanam.
- Neisha Tarque Apaniya...
- Advaitam logically proved that does not work in creation.
- Hence those topics called – Apaurusheya Vishaya.
- Take Veda as only means of knowledge.
- Veda = Means of knowledge that deals with topics not acceptable to perception, logic + Science.
- Where physics ends – Meta physics – begins.
- Veda teaches – conclusions.
- Science will not question sensory perception.
- Sankhya, yoga, Nyaya, Veiseshika – are all Astikas – Accept Veda.

Sense Organs Report	Vedas Report
Final for science	Final in spiritual field

- Brahman = Nityam + Karanam – Pratipadyate.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

na jāyate mriyate vā vipaścinnāyaṃ kutaścinna babhūva kaścit |
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre ||18||

“The intelligent atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Gita :

न जायते म्रियते वा कदा चिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed.
[Chapter 2 – Verse 20]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, Unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Brahman = Nityam + Karanam
- Buta Yonim Paripashyati Dheerah...
= Upadana Karanam.

- Use Logic to understand conclusions mentioned in Vedas.
- Digest + Assimilate conclusion thru logic.

Mistake of Sankhya :

- Questioning Veda by logic.
- a) Brahman Upadana Karanam means Brahman has become universe.
- We feel Brahman has destroyed itself to become creation.
- b) Brahman is eternal, Nityam means Brahman has not destroyed itself.

How to harmonise, Reconcile?

- Brahman has become world without becoming world.

Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः ।
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधसः । ३

prajapatishcharati garbhe antaha
ajayamano bahudha vijayate
tasya dhirah parijananti yonim
marichinam padamicchanti vedhasaha

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [I - II- 3]

Gita :

अजो ऽपि सन्नव्ययात्मा भूतानामीश्वरो ऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४-६ ॥

Though I am unborn and am of imperishable nature, and though I am the lord of all beings, yet, ruling over my own nature, I take birth by My own Maya. [Chapter 4 – Verse 6]

- Without being born, I am born – Ajaha – Not born.
- c) Brahman is Seemingly, apparently born as creation without really becoming creation.
- Such Upadana Karanam called Vivarta Upadana Karanam.

- When cause seemingly becomes effect without really becoming effect is called Vivarta Upadana Karanam (VUK).

Example :

- Snake - Rope
- Sand – Mirage
- Post – Ghost
- Mind – Dream

d) When cause really becomes effect it, is called Parinami Upadana Karana (PUK).

- Milk – Curd
- Seed – Tree

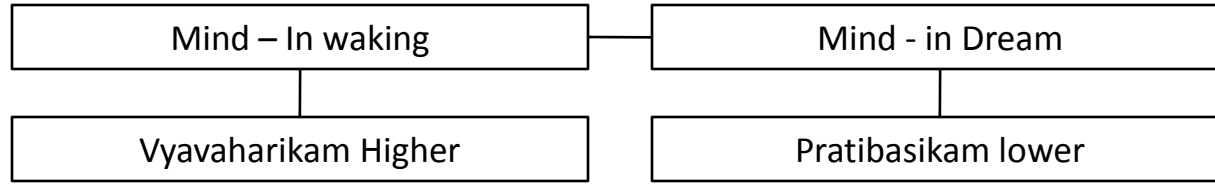
e) Shankaras definition :

- Sva Svarupa Parityagena Rupantarapattih.
- Parinami Upadana Karanam (PUK)
- Really becoming something else.
- Seed – Tree.
- Vivarta Upadana Karanam (VUK)
- Svasvarupa Parityagam... Rupaantarapattihi Vivartha Karanatvam.
- Without destroying it self, remaining as it is – Seemingly becomes something.
- Magic – show.
- Mind – Dream
- Snake – Rope

Intellect should assimilate like this :

- Parinami Nityatvam – Can't coexist as the world of same order of reality.

e) Whatever cause is Vivarta Karanam, Product is of lower order of reality.



Corollary in Mandukya Upanishad :

f) When cause is Parinami, effect is of the same order of reality.

Parinami Karanam + Karyam	Vivarta Karanam + Karyam
<ul style="list-style-type: none"> - Have same order of reality 	<ul style="list-style-type: none"> - Have different order of reality - Vivarta Karanam <div style="text-align: center;"> ↓ Higher Order ↓ Mind </div> - Vivarta Karya <div style="text-align: center;"> ↓ Lower Order ↓ Svapna </div>

Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
 रथान् रथयोगान् पन्थाः सृजते ; न तत्रानन्दा मुदः प्रमुदो
 भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
 पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
 स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
 atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
 mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
 sṛjate; na tatra veśāntāḥ puṣkariṇyah sṛvantyo bhavanti;
 atha veśāntān, puṣkariṇiḥ sṛvantiḥ sṛjate. sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

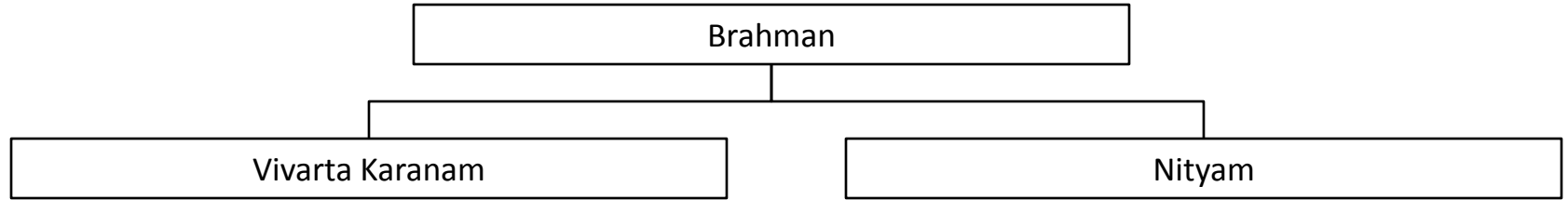
- You become river in dream without becoming a River.
- You become Mountain in dream without becoming a mountain.

Purusha Suktam :

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अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
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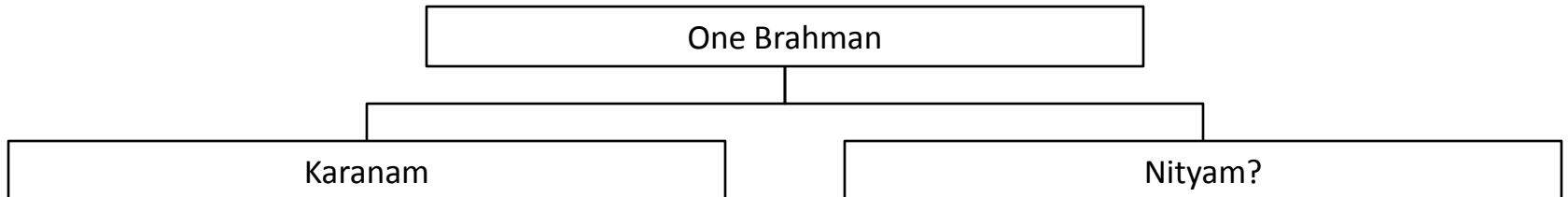
Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [I - II- 3]



- Defensive arguments so far.

g) Final Argument :

- Offensive argument.
- Vedantin asks question to Sankhya, Nyaya, Veisheshi, Yoga...
- Why you object to my teaching?
- Because you are not able to accept Brahman = Nityam Karanam.



Shankara :

- What is Jagat Karanam according to Sankhya / Yoga.
- Pradhanam – Jagat Karanam.

Shankara :

- Is Pradhanam Nityam / Anityam?
- Pradhanam is Karanam + Nityam.
- Param Anu is Karanam + Nityam.
- Same defect in all philosophies.



Equally Right / Wrong :

- **Vedantin more Right :**
Supported by Vedas. No mention of Param Anu or Pradhanam as Jagat Karanam.
- Hence Brahman = Abinna – Nimitta Upadana Karanam.
- In our Mind no logical defect.
- It will come when Parinama Karanatvam + Vivarta Karanatvam are together.
- When both Nityam – No flaw.
- This is Swamiji's format.

Lecture 165
(Very Important)

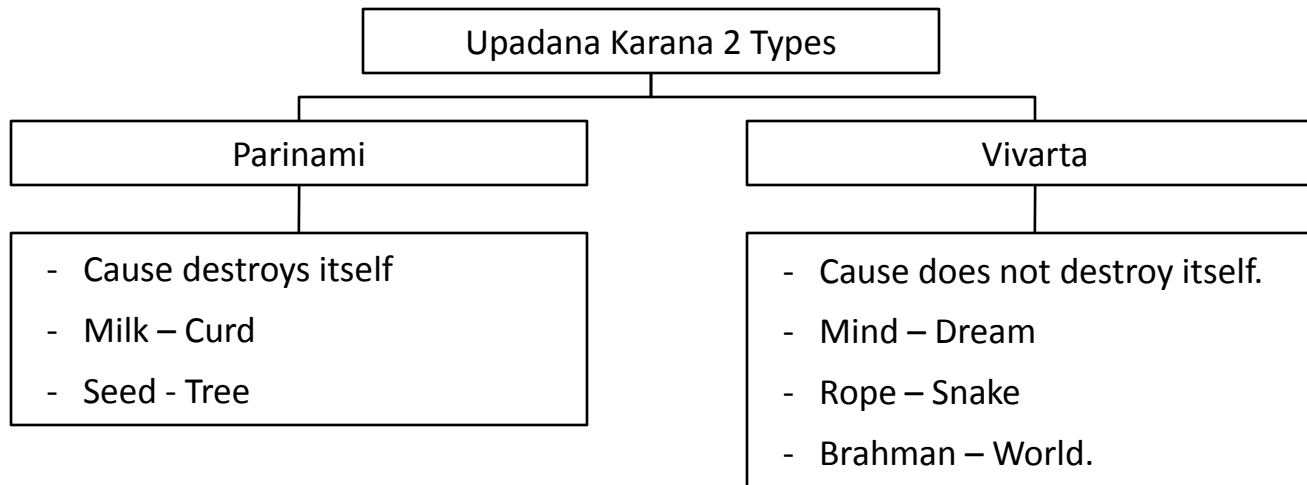
9th Adhikaranam - Krishna Prasakti Adhikaranam

2 formats

Sankhya's Question :

- Is your Jagat Karanam Nityam or Anityam.
- We can't say – Brahman is Anityam.
 - Sva Mata Thyagaha
- Brahman is Nitya – Can't be Upadana Karanam
- Karanam must destroy itself to produce effect.
- Milk destroys itself to produce curd.
- Seed destroys itself to produce tree.
- Brahman destroys itself to become world. Therefore Brahman = Anityam.
- If Brahman – Nityam, can't be Karanam.
- If Brahman Karanam, can't be Nityam.

Vyasa :



- Sva Svarupa Arupa Vardena Karya Utpatiji = Shankara
= Vivarta Upadana Karanam
= Word used by later Acharyas.
- Parinami + Nityatvam can't co exist.
- Vivarta + Nityatvam can't co exist.

Important Additional Corollary :

- Advaita – Different from all Darshanam.
- In Vivarta Upadana Karanam, product will always be of a lesser order of reality.
- Not unreal – Euphemistic expression.

Brahman = Vivarta Karanam	Jagat
<ul style="list-style-type: none"> - Paramartika Satyam - Mind = Vivartaka Vyavaharika Satyam 	<ul style="list-style-type: none"> - Vivarta Karyam = Vyavaharika Satyam - Dreams = Vivartaka Pratibasika Karyam lower order

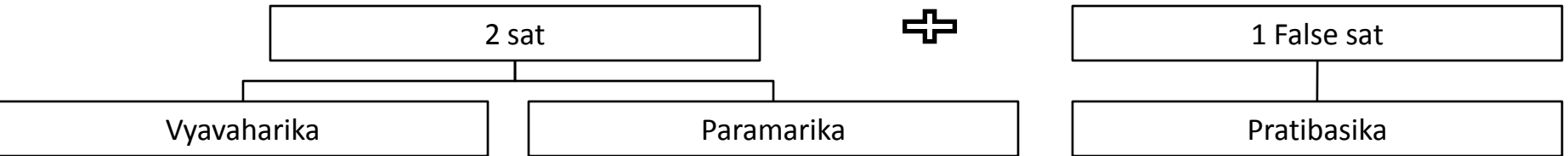
- 2 Orders of realities in Vivarta Karanam – Karyam.
- Based on this important principle.
- Shankara writes – Brahman Satyam, Jagan Mithya.
- Jagan is of lower order of reality. If world real - Brahman is super real.
- Swapna is real capable of disturbing you. It has Artha Kriya Karitvam, functioning capacity – Then Jagrat super real.
- If Jagat super real, Brahman = Maha super real order of reality is different.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च ।
 सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥ १ ॥

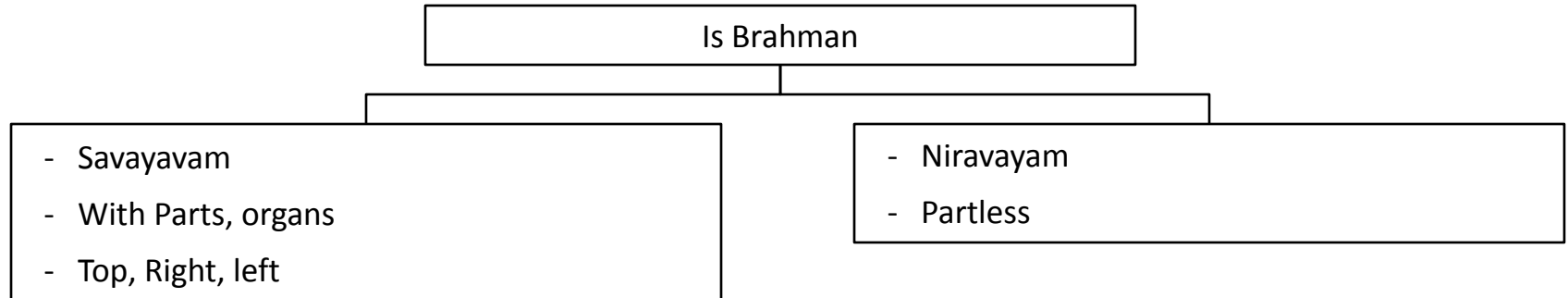
So 'Kamayata, bahu syam prajayeyeti, sa tapo' tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 Tatsrstva Tadevanupravisat,
 tadanupravisya sacca Tyaccabhavat,
 Niruktam canirukatam ca, nilayanam canilayanam ca
 Vijananam cavijnanam ca,
 Satyam canrtam ca satyamabhavati,
 Yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko Bhavati. II 3 II

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, he Created all this whatsoever (We Perceive). Having created it, He entered into it. Having entered it, He became the manifest and the Unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse.'
 [II – VI – 1]



Sankhya Purva Pakshi :

- Is – Brahman – Nityam or Anityam? Real question.
- Asking in different way.

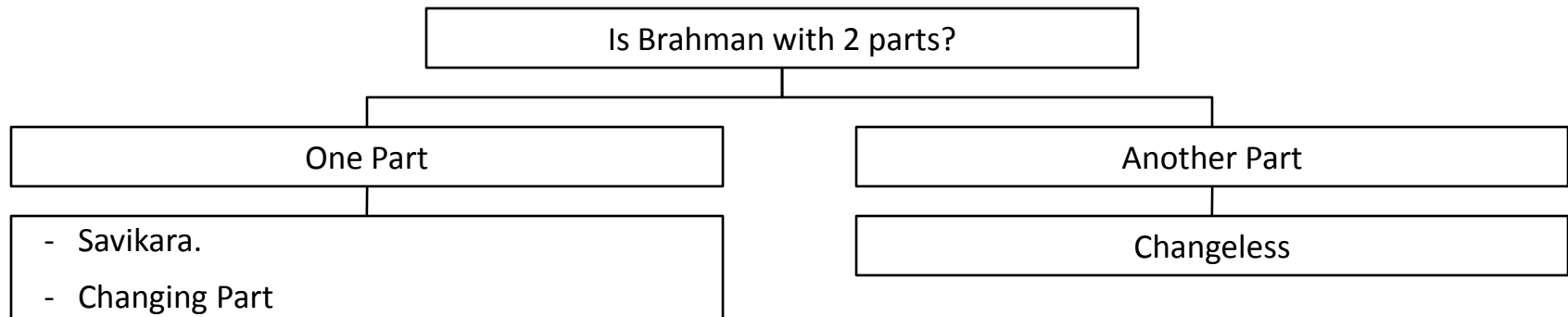


Niravayavam :

- Problem : Total Brahman has to undergo change to produce universe.
- Sankhya does not know Vivarta Upadana Karanam.
- For him only parinami Karanam Milk – Curd.
- If Brahman with part, one can argue, One part changes - Another does not.
- Here if Niravayavam only total Brahman modifies to produce universe like total Milk – Modifies to become Curd.
- If whole Brahman becomes world, now Brahman not there, Nonexistent, Committed suicide by becoming universe.
- Bagawan gone... Becomes Akasha, Vishvaroop Ishvara.
- No question of Brahman Jnanam, No Moksha – Anir Moksha Prasanga.
- No Karma Yoga / Upasana Yoga / Brahma Sutra.
- If Niravayavam – Whole Brahman becomes world.

If Brahman is Savayavam :

- One part intact, Another part destroyed + Becomes world.



Problems :

- You have fundamentally accepted Brahman is Niravayavam.
- You have to accept Visishta Advaitin, Hence no partial transformation possible.
- If no Brahman, no Brahma Jnanam.
- Both Savayavam + Niravayavam have Doshas.

Vyasa's Answer :

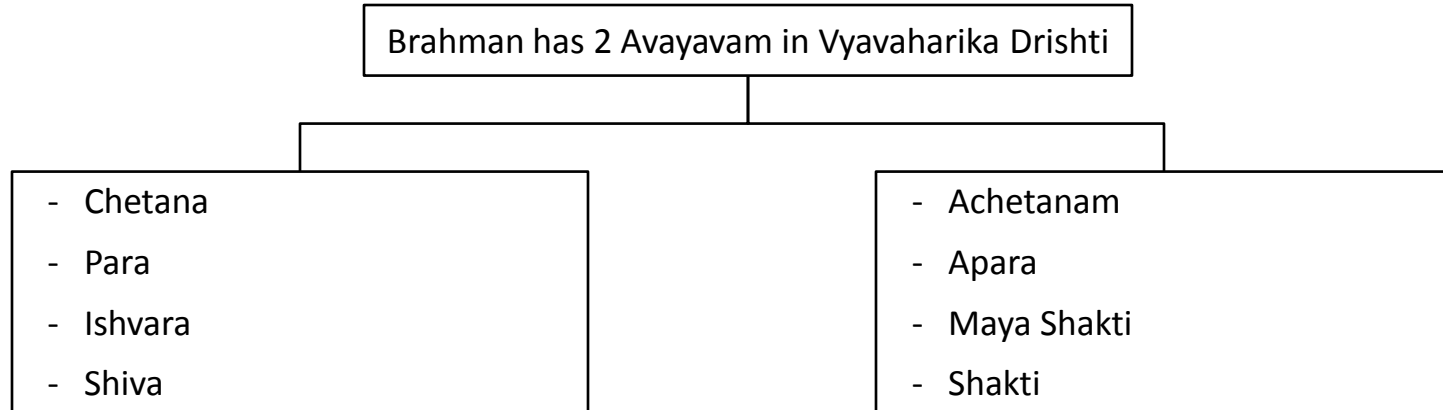
- Jagat Karanam Brahman is Savayavam or Niravayavam?

Vyasa Question :

- From which Order of Reality?
- Advaitam full of contradiction if you mix up order of reality.

Vyavaharikam :

- Savayavam
- Jagat Karanam only w.r.t Jagat only w.r.t Vyavaharikam.
- From worldly Angle, Emperical Angle, functional angle.



- Out of Ishvara, you look at Brahman with Vyavaharika Drishti, with Maya, Mrs. Brahman, We change world from Brahman to Ishvara.
- Apra Prakrti Modifies to become Jagat.

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you that Matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- From Prakrti, Akasha, world born.
- World born out Maya Shakti of Brahman.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

Under me as her supervisor, Prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- Achetana Shakti = Part of Brahman therefore Savayavam.
- Original Amsha, Chetana Amsha, Nirvikalpa, Nirvikara, intact.
- Brahman Jnanam = Nirvikara Amsha Jnanam Changeless Brahman.
- Brahman Savayavam - To solve problem temporarily.
- Brahman also Niravayavam from Paramartika Drishti.
- From whole standpoint, Maya Amsha is not there. Hence Niravayavam.
- Who is Accepting Maya?

Vyavaharika Drishtya	Paramartika Drishtya
<ul style="list-style-type: none"> - Accept Maya 	<ul style="list-style-type: none"> - No Maya Amsha. - No Creation - No modification - No Jnanam - No Moksha <p>Nirvana Shatakam : Na Dharmo, Na Chartho....(Verse 3)</p> <p>Mandukya Upanishad : Na Nirodho na Chotpatti (II – K – 32)</p> <ul style="list-style-type: none"> - No Jiva, No Samsara, No Sadhana, Na Guru, No Sishya, No Class. - Brahman not Karanam. <p>Vivekachudamani : Eka Meva Sad Karana.. (Verse 260)</p>

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha – Dharma, Artha, Kama and Moksha. I am the eternal happiness or bliss state, I ma Shiva, I am Shiva. [Verse 3]

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

Vivekachudamani :

एकमेव सद्नेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇaṁ svayaṁ
brahma tattvamasi bhāvayātmani || 260 ||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent That Brahman Thou Art Meditate on this in your mind. [Verse 260]

Karyam	Karanam	Turiyam
- Prathama Pada Drithiya Pada	- Tritiya Pada	- Paramartika Drishtya.. Mandukya Upanishad : - Na Antap Pragyam... [Mantra 7] - Avyavaharyam

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- No Contradiction in accepting Savayavatvam, and Niravayavatvam.
 - Maya Avayavam Asati, Akasha Sambava.
- We are Visishta Advaitin in Vyavaharika Drishti.
- No quarrel.

Vishnu Shatpati : Shankara

- How can wave be ocean
Wave Part of Ocean
Ocean never part of wave
- Paramartika Drishti – Only Nirvisesha
- Advaitam – not Visishta Advaitam.
- Important Teaching in Krisna Prasakti Adhikaranam.
- 1st Sutra - Purva Pakshi Sutra.
- 1st Part – Establishing Dosha, If Brahman = Niravayavam.

Vyavaharika Drishtya

a) If Brahman is cause :

- There is possibility of total transformation of Brahman.

b) **Visishta Advaitin :**

- Niravayavatva Shabda Kopava contradiction of Sruti Statement which reveal no Partlessness of Brahman.

3 Words

Sutra 26 :

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा । 26 ।

Kritsnaprasaktirniravayavatvasabdakopo va | 26 |

Either the consequence of the entire (Brahman undergoing change) has to be accepted, or else a violation of the texts declaring Brahman to be without parts (if Brahman is the material cause of the world). [II – 1 – 26]

a) **Krisnam :**

- Total Transformation.

b) **Prasaktihi :** Possibility

- Possibility of Total transformation of Brahman will come when as we Accept Brahman as Niravayavam.
- Krishna Brahman Parinama Dosha Nashaha Dosha.
- If Brahman is Partless, it will destroy itself. If total Brahman destroyed, No Brahman, No Brahmanavida apnoti param... Brahmananda valli, Anir Moksha shastra vaiartha prasanga.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent Akasa, Realises all his desires along with omniscient Brahman. [II – I – 1]

Objection 1 :

- Krisnasya Brahmananda Parinama Prasakti.

Objection 2

- Niravayatva Shabda Kopaha
- Partlessness – Sruti Statements

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavidō viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

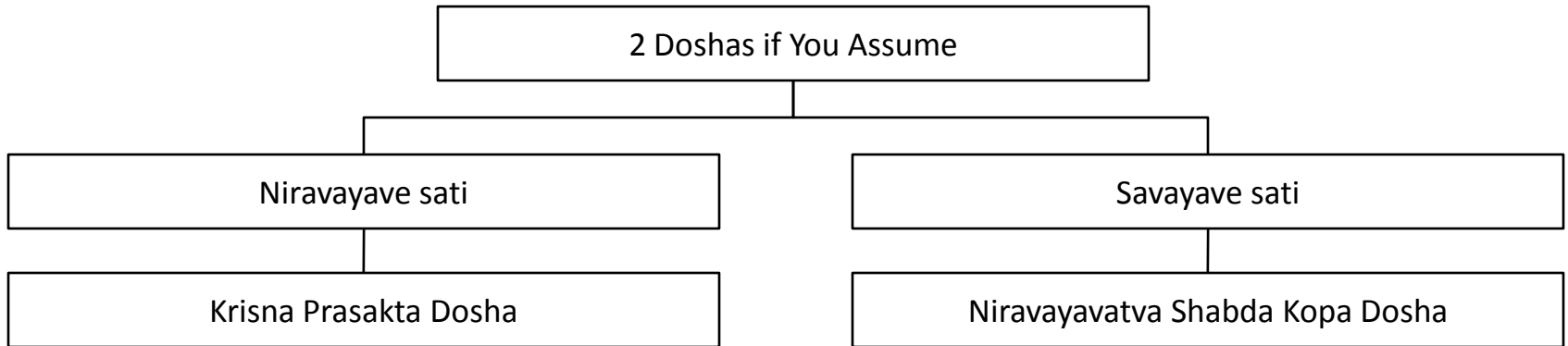
- Nishkalam = Niravayavam
- See Shankara Bhashyam for more quotes on partless Brahman.

c) Kopayam :

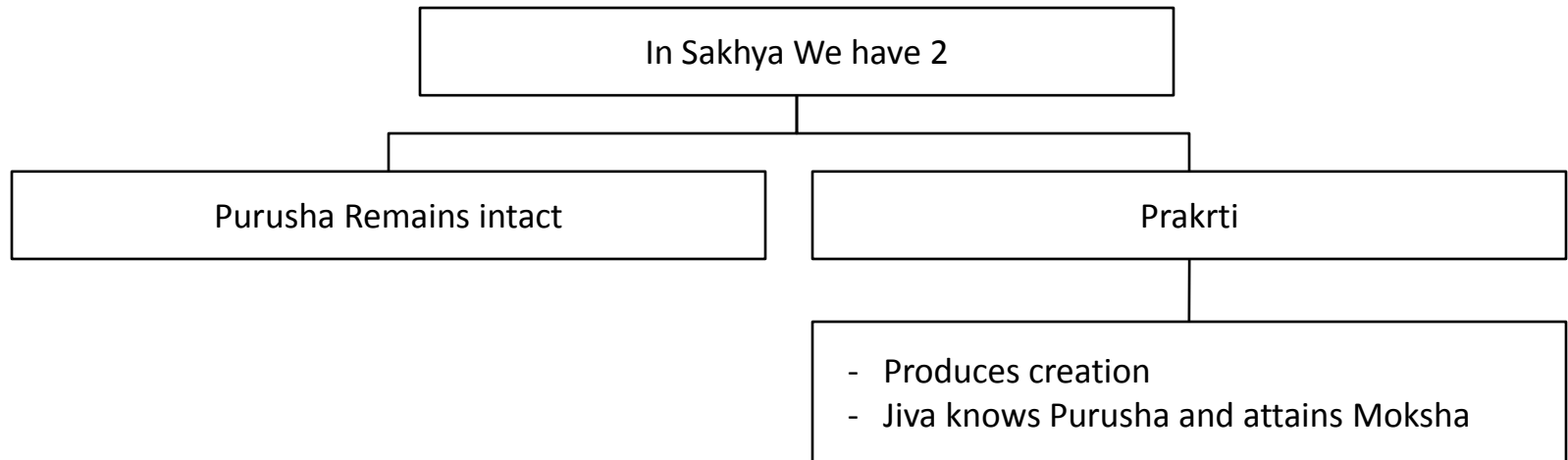
- Violation of Sruti Statements which reveal Partlessness of Brahman.
- If you claim Brahman is Savayavam.

c) **Kopayam :**

- Violation of Sruti Statements which reveal Partlessness of Brahman.
- If you claim Brahman is Savayavam.



- Either way Brahman not Karanam.



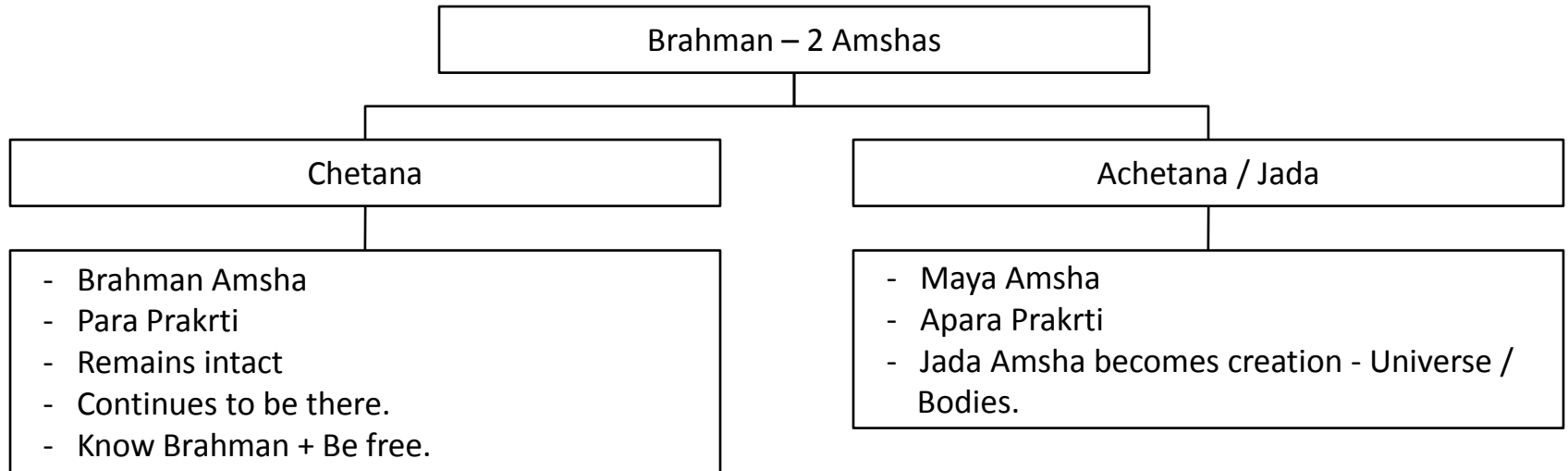
श्रुतेस्तु शब्दमूलत्वात् । 27 ।

Srutestu sabdamulatvat । 27 ।

But (this is not so) on account of scriptural passages and on account of (Brahman) resting on scripture (only). [II – 1 – 27]

How Brahman Is Jagat Karanam?

- Brahman being Savayavam, it can be Jagat Karanam.



Sruti :

- Purusha Sukhtam... To accept Savayavatvam.

Purusha Sukhtam :

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etavanasya Mahima Ato JyayashCa Purusah I
Pado Asya Vishva Bhutani Tri Pada Asya Amrtam Divi II 3 II

The Purusha is Greater than all the Greatness (which can be expressed by words) His One Foot has become all these (visible) Worlds, and His Three Feet rests in the Immortal World of the Transcendence. [Verse 3]

- Creation = Part of Brahman

Brahman – 2 Amshas

Achetana

- Matter, Maya, Savikara.
- Pada – Means existing within time + Space
- Srishti
- Savayavam
- Saguna Prapancha inferior
- Boldly say – Visishta Advaitin you are right.
- When talking about creation, take Savayava stand
- While talking about Sadhanam

Chetana

- Beyond Time and Space.

Brihadaranyaka Upanishad :

- Yasmat Arva Samvatsaraha...(IV – IV -16)
- Below Brahman – time is functioning
- Brahman is above time

Gita :

- Tribir Gunai Bavai Ebi...(Chapter 7 – Verse 13)
- Nirguna, Superior
- Niravayavam
- I have inferior + Superior nature

Mundak Upanishad :

- Nirgunam, Niranjanam, Nirakaram. (2 – 2 – 9)

Brihadaranyaka Upanishad :

- Asthoolam, Achayam...(III – VIII – 8)
- While discussing liberation take Niravayava stand
- Brahman Nityam

Brihadaranyaka Upanishad :

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

yasmādarvāksaṁvatsaro'hobhiḥ parivartate |
taddevā jyotiṣāṁ jyotirāyurhopāsate'mṛtam || 16 ||

Below which the year with its days rotates, upon that immortal light of all lights the gods meditate as longevity.

[4 – 4 -16]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३ ॥

Deluded by these natures (States or things) composed of the three Gunas (of Prakriti) all this world knows me not as immutable and distinct from them. [Chapter 7 – Verse 13]

Mundak Upanishad :

हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदकशरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वायवनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ, gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvamaḍīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamasanṅgamacakṣuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramamanantaramabāhyam,
na tadaśnāti kiṃcana, na tadaśnāti kaścana || 8 ||

He said: O Gargi, the knower's of Brahman say, this immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red Colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither Savour nor Odour, without eyes or ears, without the vocal organ or mind, non – luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [III – VIII – 8]

Purva Pakshi :

- How can you accept both Savayavam + Niravayavam - Contradictory?
- Opposite attributes can be located in one substance - Virudha Dharma Ekasmin Dharmou Tishtatehe.
- Sruti saying both Savayavam – Purusha Suktam (Padosya) + Mundak Upanishad – Hiranmaye...
- Based on Sruti Shabda Moolatvat.
- Apaurusheya Brahman - Not available for Paurusheya Pramana.
- Brahman – Savayavam + Niravayavm. Sruti Pramana Bala.

How my intellect can accept logical contradiction?

Problem of Buddhi :

- Buddhi sees contradiction - Will not accept everything.
- Respect Guru Ok - Buddhi is Jnana Paksha Padani
- Buddhi accepts what is acceptable as a fact.
- Namaskara + Nod out of sympathy...

Shankara :

- Interpret properly Sruti Pramana
- Alpagya – Sarvagya – Ishvara... in background of Aham Brahman Asmi – No difference at all.

Only one Method to accept both :

- Savayavatvam + Nityatvam without logical contradiction.

2 Orders of reality – Answer based on Sruti :

No Other Way	Not Fanatic
<ul style="list-style-type: none">- Savishesha- Vyavaharikam- Visishta Advaitin ok- Guru, Sishya Namaskara- Pashyam, Srnvan, in Vyavaharika Drishti, don't forget Paramartika Drishti.	<ul style="list-style-type: none">- Nirvisesha- Paramartikam- Advaitin- Tambura Sruti

Krisna Prasakti Adhikaranam : (Very important)

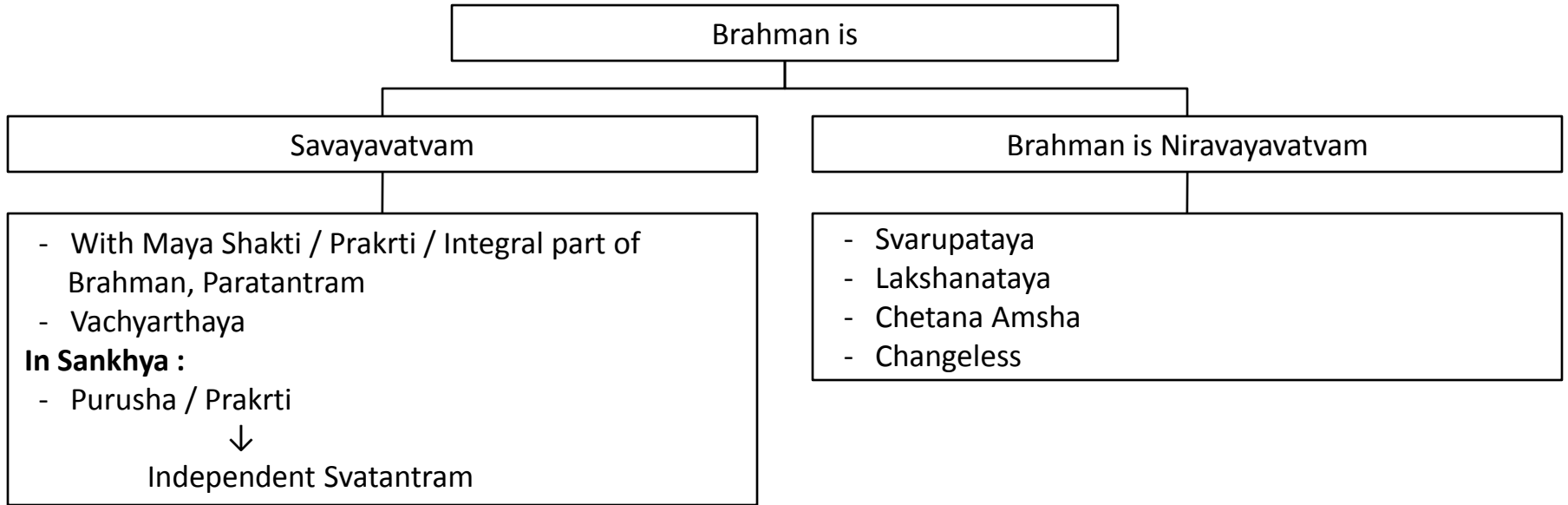
Sutra 26 : Purva Pakshi

- Is Brahman Savayavam / Nirvayavam?
- Is Brahman endowed with part or Partless.

With part	Without Part
Becomes Anityam	Can't be Jagat Karanam

Sutra 27 : Vyasa's Answer

- Brahman is both Savayatvam and Niravayavatvam.



- Maya Amsha undergoes change to become entire creation.

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- Becomes Pancha Buta, Bautika Prapancha. Sthula, Sukshma Shariram and Ahankara are modifications of Prakrti Amsha, Achetana Amsha.
- Even after partial modification of Brahman and arrival of Jiva / Jagat / Ishvara, Chetana Amsha of Brahman continues to be the same, Still Available for knowing and freeing oneself.
- With help of Savayava Brahman, Ishvara, can explain Srishti, Sthithi, Laya, Bandha, Moksha.

Purusha Suktam :

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etavanasya Mahima Ato JyayashCa Purusah I
Pado Asya Vishva Bhutani Tri Pada Asya Amrtam Divi II 3 II

The Purusha is Greater than all the Greatness (which can be expressed by words) His One Foot has become all these (visible) Worlds, and His Three Feet rests in the Immortal World of the Transcendence. [Verse 3]

Gita :

अथ वा बहूनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole “World” by one part of Myself. [Chapter 10 – Verse 42]

- Brahman also Niravayavam.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare kośe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

Svetasvatara Upanishad + Brihadaranyaka Upanishad :

- Reveal Brahman as both Savayavam + Niravayavam.

- How one Brahman - Both Savayavam + Niravayavam - Opposite attributes in one locus.
- Virodha Dharma Koho Asmin Ekasmin Samana Deshaha?

Yukti Virodha :

- Sayavatvam - Vyavaharika Satyam / Mithya
 - Lower order of reality
 - Maya
 - Mithya
 - Avidya / Adhyastham / Kalpitam Shakti
 - Prakrti Part
- Because of Maya Shakti, Brahman becomes Ishvara.
- Ishvara, Creation also is Vyavaharika Satyam.
- Srishti Janya, Dvaita Janya, Samsara = Mithya, Vyavaharika Satyam, Guru, Sishya, Sadhana, liberation.
- Brahmananda Savayavatvam.
- Ishvaratvam Jagat Karanatvam Vyavaharikam.

Paramartika Brahman :

- Niravayavam, not Jagat Karanam.
- Ishvaratvam + Jagat Karanatvam Api Nasti.

Word meaning of sutra :

a) Sruteha Tu :

- Objection is not valid.
- Tu = Purva Pakshi Vyavritiyartham.

b) Srutehe :

- Because there are Sruti statements Revealing partial transformation at Vyavaharika level - Empheral level¹⁶⁴⁵

c) Shabda Moolatvat :

- Because there are Sruti statements revealing Partlessness.
- Niravayavatvam of Brahman at Paramartika level, Therefore no contradiction.

Significance of words :

a) Srutehe :

- Because of Sruti statement (Hetau Panchami)

Purusha Sukhtam :

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etavanasya Mahima Ato JyayashCa Purusah I
Pado Asya Vishva Bhutani Tri Pada Asya Amrtam Divi II 3 II

The Purusha is Greater than all the Greatness (which can be expressed by words) His One Foot has become all these (visible) Worlds, and His Three Feet rests in the Immortal World of the Transcendence. [Verse 3]

- Padaha = Asya Viswa Rupani...
= Maya part of Brahman = Creation
- ¾ of Brahman Above creation = Brahma Amsha.

Chandogyo Upanishad : 3 - 12 - 6

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavanasya Mahima tato Jyayamsca Purusah;
Pado 'sya Sarva Bhutani tripadasyamrtam divi. Iti. II 6 II

Its glory is like this. But the glory of the Purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

- Same Mantra...

b) Tu :

- Negation of Purva Pakshi – Objection.
- Purva Pakshi = Vyvrityarthaha, Shabda Moolatvat.
- Sruti Pramanam.

- Because of Sruti Pramanam...
- Niravayatvam – Partlessness of Brahman...
- 1st Sruti – Savayatvam.
- 2nd Sruti – Niravayatvam



Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

- Vyavaharika – Paramartika Bheda important.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानीति; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानीति तं केन विजानीयात्? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनसि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥
इति पञ्चमं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaraṁ paśyati, taditara itaraṁjighrati, taditara itaraṁ rasayate, taditara itaramabhivadati, taditara itaraṁ śṛṇoti, taditara itaraṁ manute, taditara itaraṁ sprśati, taditara itaraṁ vijānāti; yatra tvasya sarvamātmaivābhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||
iti pañcamaṁ brāhmaṇam ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is that which has been Described as 'Not this, not this' It is imperceptible, for it is never perceived; Undecaying, for It never decays; unattached, for it is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the knower? So you have got the instruction, Maitreyi. This much indeed is (The means of) Immortality, my dear. Saying this Yajnavalkya left. [IV – V – 5]

- Only in Avidya Avasta = Jiva / Jagat / Ishvara – Bheda
Karya – Karana Bheda
Sadhaka – Sidda Bheda
- In Vidya Avasta, Tat Anupashyataha

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Vidya, Avidya differentiates Avastha Bheda.
- Mrityosya Mrityam Aapnoti - Nena Nena Pasyati.
- Adrishye, Anilaye, Anirukte, Abayam Pratishtam Vindate.

Paramartika Drishtya	Vyavaharika Drishtya
<ul style="list-style-type: none"> - Advaitam - Vidya Avastha 	<ul style="list-style-type: none"> - Dvaitam or Visishta Advaitam - Both Acceptable - Avidya Avastha - (Developing countries, not underdeveloped) - Empherically real - Has functional validity.

Next Sutra 28 :

आत्मनि चैवं विचित्राश्च हि ॥ 28 ॥

Atmani chaivam vichitrascha hi ॥ 28 ॥

And because in the individual soul also (as in gods, magicians, in dreams) various (creation exists). Similarly (with Brahman also). [II – 1 – 28]

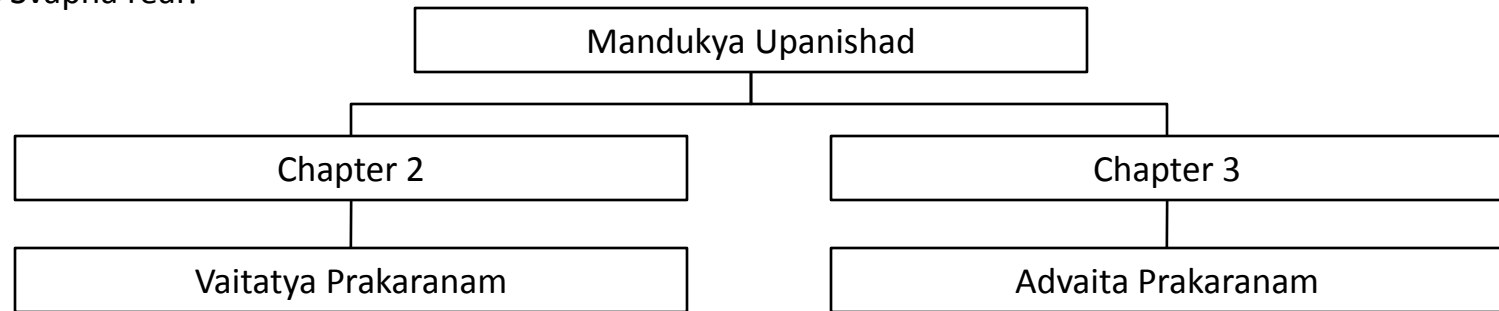
- 2 Orders of reality are possible. Not unknown thing.
- Vivarta Upadana Karanam - Vivarta Upadana Karyam.
- Enjoy lower order of reality is possible, Assimilable..., Acceptable...

Example : Svapna...

- Waker continues to be changeless - Does not loose Vyavaharika status without losing Svabava, Sva Svarupa Aparityajena, he projects Svapna Prapancha.
- For Svapna Prapancha I use Nidra Shakti.
- For Jagrat – I use Maya Shakti.

Individual Creative Power	Total Creative Power
<ul style="list-style-type: none"> - Nidra Shakti 	<ul style="list-style-type: none"> - Maya Shakti - Both have similar status

- Without destroying myself I become creator.
- Creator status – it is real or unreal in dream, I become rich.
- I am not unreal, Richness status is unreal.
- Status governed by unreal factor.
- Temporarily became millionaire...
- I Become Ishvara w.r.t Svapna Prapancha.
- Is Svapna real?



Svapna Mithya :

- Don't negate utility at level of dream.
- Until I wake up, Svapna Prapancha real, valid.
- Svapna food required for Svapna hunger.
- Dream
 - ↓
 - Subjective reality
 - ↓
 - Not Absolute Reality
 - ↓
- In its own level it has validity.

- Vichitraha, Visishtaha
- I can create time, space, Panchabutas, Jivas.

Mandukya Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्नथयोगान्पथः सृजते; न तत्रानन्दा
मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते; न तत्र वेशान्ताः पुष्करिण्यः
स्रवन्त्यो भवन्ति, अथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

na tatra rathā na rathayogā na panthāno bhavanti, atha rathānrathayogānpathaḥ
srjate; na tatrānandā mudāḥ pramudo bhavanti, athānandān mudāḥ pramudāḥ
srjate; na tatra veśāntāḥ puṣkariṇyaḥ sravantyo bhavanti, atha
veśāntānpuṣkariṇīḥ sravantīḥ srjate; sa hi kartā ॥ 10 ॥

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Without electrician, build house.
- Waker = Ishvara in producing apparent dream world.
- Similarly Brahman - With Maya Shakti is Ishvara in creating an apparent waking world.

Example :

- For 2 orders of reality.
- Pratyaksha - Vyavaharika Bheda is Dristanta for Paramartika Bheda, subjective + Emphirical reality is example to understand Emphirical and absolute reality of Brahman.

World Analysis :

a) Vichitraha :

- Many fold creation is experienced.

b) Atmani :

- In the case of Jiva in form of dream.

c) Cha :

- And in the case of Magicians + Sidda Purushas.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya Antar Iva Angkuro Jagad Idam Pranga Nirvikalpam Punah
maya Kalpita Desha kala kalana vaicitrya citri krtam I
Mayavi Iva Vijarmbhayaty api maha yogi iva yah svechaya
Tasmai shri guru murtaye nama idam shri Daksinamurtaye II 2 II

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again... as Space and Time, and endless Varieties of Pictures over it ; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi) , Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence ; Salutation to Sri Dakshinamurthy. [Verse 2]

d) Hi :

- Therefore.

e) Evam :

- Similar creation is also in the case of Brahman also is possible.

Significance of Words :

a) Atmani :

- In The self – Jiva – is creator of Svapna.
- Every Jiva is example of Ishvara.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana Drshyamana nagari tulyam nija antargatam
Pashyan aatmani mayaya bahir ivo dbhutam yatha nidraya I
Yah saksat Kurute prabodha samaye Sva Atmanam Eva Advayam
Tasmai shri guru murtaye nama idam shri daksinamurtaye II 1 II

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Svanuyan Pratyuke Prapancha.
- I create Svapna Prapancha compared to Waker.
- Brahman creates lower order of waking Prapancha compared to Brahman.

b) Cha :

- Like Magician / Sidda Purushas (Kankatti Vidyaii).

c) Evam :

- Similar creation is possible for Brahman.
- Vyavaharika Jiva creates Pratibasika Svapna.
- Paramartika Brahman creates Vyavaharika Prapancha.

d) Vichitra Cha :

- Manifold creation.
- No limitation to my dream creative power.
- Waking - Limited by Money, House, Water.
- Dream Shakti - Anantha Shakti.
- Manifold – Vichitra
- Cha – and = Previous sutra.

Visishta Advaitin :

- Accepts dream as real.
- Dream – Unreal – Sruti Pramanam.

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkariṇīḥ sṛvantīḥ sṛjate. sa hi kartā ॥ 10 ॥

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Svayam Jyoti Brahmana.
- Na Tatra Ratha, Na Ratha Yoga
- ↓ ↓
- Chariot Horses
- Pankta – Roads
- Seeing Unreal

Next Sutra 29 :

स्वपक्षदोषाच्च ॥ 29 ॥

Svapakshadoshaccha ॥ 29 ॥

And on account of the opponent's own view being subject to these very objections. [II – 1 – 29]

- Previous sutras – Vyasa defended Vedanta against Sankhya / Nyaya.
- If Brahman is Karanam, it can't be Nitya.
- If Brahman is Nitya, it can't be Karanam was Purva Pakshi view.
- Because Karanam destroys itself to produce Karyam.
- Milk - Curd

Primary objection :

- Nityatvam + Karanatvam can't co exist.
- Brahman can't be both Nityam + Karanam.

Vyasa :

- It is possible for Brahman to be Nityam + Karanam if 2 orders of realities considered.
- Vivarta Karanam + Nityam can coexist.
- Karanatvam + Nityatvam can't coexist, answer based on 1st format. Now Vyasa attacks Purva Pakshi view.
- You say Brahman not Nityam + Karanam.
- What is your Mattam? Solution.

Prakrti / Paramanu	Purusha
- Karanam ↓ Is it Nityam / Anityam... Nityam	- Not Karanam

- In your philosophy also Karanam – Nityam logical. All Matams have same defect.
- Vyasa has Sruti Support - Others don't.

Taittiriya Upanishad : Sruti

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Brahman is Jagat Karanam - I have Sruti + Yukti.
- Therefore Svapaksha Dosha.

Nyaya :

- Brahman can't be Nityam and Karanam.
- Param Anu is Nityam and Karanam, Amounts to saying :
- Your statement is wrong because you are making it.
- My statement is right because I am making it.
- Vivarta Karanam and Nityatvam can coexist.
- He accepts Param Anu + Nityatvam.

Word Meaning :

a) Cha :

- More over

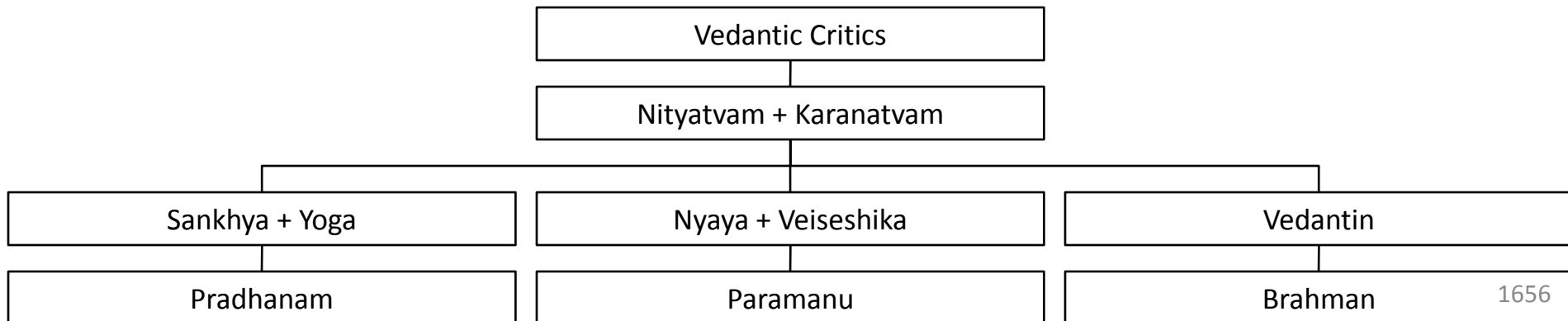
b) Svapaksha Dosha :

- Because of fallacies in their own systems, their objections are not valid.

Significance of words :

a) Sva :

- Sankhya (S) / Yoga (Y) / Nyaya (N) / Veiseshika (V)



Advaitin :

Vyavaharika Drishtya	Paramartika Drishtya
- Brahman is Karanam	- Brahman is Nityam Mandukya Upanishad : Na Nirodho (Chapter 2 - 32) ↓ Important commentary on 2 Orders of Realty

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II – K – 32]

- Difference in Orders of reality only in Vedanta. Not in Sankhya / Yoga / Nyaya / Veiseshika / Dvaitam / Visishta Advaitam (VA).

Visishta Advaitam :

1. Shella silver is as real as Shell.
2. Dream is as real as waking.
3. Swapna is as real as waking.
4. Rope snake is as real as rope.
5. Mirage water is as real as sand.
6. God is as real as World.

↑

↓

Vedantin : Lower order Higher order

- Krisna Prasakti Adhikaranam over (Very important).
- Khyati Vada = 2 orders of reality



Cognition

- What is status of rope snake + Creation? Cognition of Snake + Perception of snake.

What category does it come?

2 Steps :

- What is status of cognition / perception.
- What is status of Cognised snake / Cognised object.
- Same as rope snake, dream, mirage water.
- All have theories full of errors
 - Atma khyati
 - Akhyati
- 5 Theories of error
- Nyaya / Banda...
- Visishta Advaitin does not accept 5, Introduces sat Khyati.
- Rope Snake as real as rope itself.
- Khyati Vada = 2 Orders of reality.
- Rope Snake – No Agreement.
- Anirvachaniya Khyati = 2 Orders of reality.
- Adhyasa Bashyam based on Arambanadhi Adhikaranam + Krisna Prasakti Adhikaranam.
- Visishta Advaitin does not accept Adhyasa Bashyam.
- Does not accept Khyati.

10th Adhikaranam – 30th Sutra :

सर्वोपेता च तद्दर्शनात् ॥ 30 ॥

Sarvopeta cha taddarsanat ॥ 30 ॥

And (Brahman is) endowed with all (powers), because it is seen (from the scriptures). [II – 1 – 30]

- 2 Sutras – Simple Adhikaranam

General Analysis :

- Brahman has got Ananta Shakti. Not difficult for Brahman to create Universe – with Maya Shakti = Prakrti.
- Brahman + Maya
↓ ↓
Ishvara + Maya
↓ ↓
Higher Order Lower order of reality.
- We can talk but can't count lower order as 2nd One.
- Experientable but not countable.
- In Advaitam, don't count Maya not because it is non existent but because it is of lower order of reality.
- With help of Maya, Brahman becomes Sarva Shaktiman / Shaktimatu. Can create anything.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

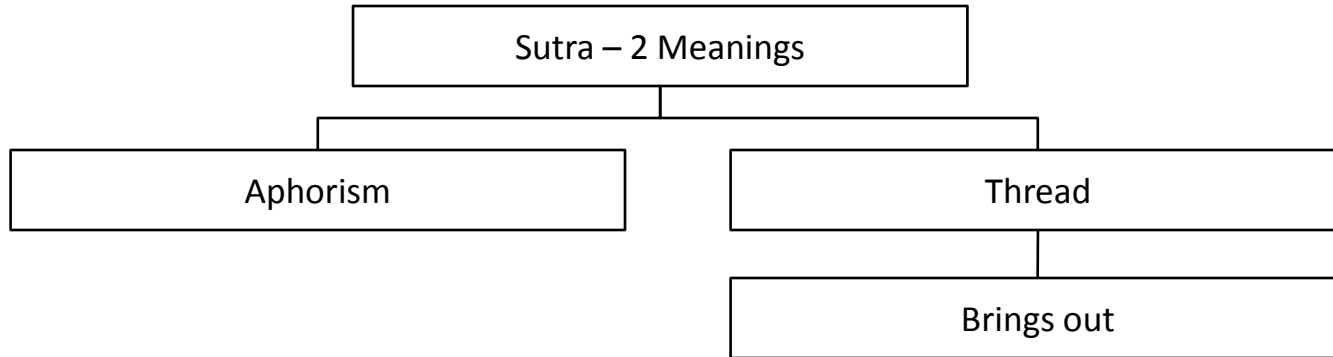
tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, Akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse. [II – II – 2]

- We use Brahman as Ishvara, in creation for consistency.
- Brahman = Ishvara + Creation.

What is Proof?

- Brahman is Apaurusheya Vishaya.
- Whatever is means of knowledge is based on the Sruti.
- Purpose of Brahman Sutra – not to give Vyasas Philosophy.
- Vedanta Vakya Kusuma Granthanartatvam Sutrnam.
- Vedanta Vakya = Flower.
- He is Poo cutting... Tying thread to flower, arranging, garlanding.



- Garland with words of Vedanta.
- Upanishad – Reveals this fact, Brahman has Anantha Shakti.

Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

Under Me as her supervisor, Prakrti (Nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves. [Chapter 9 – Verse 10]

- Blessed by me, Prakrti creates entire universe.

10th Adhikaranam – 2 Sutras

30th Sutra :

सर्वोपेता च तद्दर्शनात् ॥ 30 ॥

Sarvopeta cha taddarsanat ॥ 30 ॥

And (Brahman is) endowed with all (powers), because it is seen (from the scriptures). [॥ – 1 – 30]

Theme :

- Brahman has all resources to produce creation.
- Ichha + Kriya + Jnana = Maya Shakti
- Shakti not independent, Separate factor.
- Don't count it as 2nd entity. Count seeing, hearing, talking power with person.
- We don't enumerate Separately.
- Powers don't exist separate from person.
- Shaktihi Shaktat Na Binna.
- Shaktaha = Powerful.
- Powerful + Power – Not 2 Separate.
- Brahman + Maya Shakti – In Separably included in Brahman.
- Therefore Brahman is cause of creation. Brahman + Maya Shakti = Ishvara.
- In Brahma Sutra, Brahman is used as Ishvara. Sarva Shaktiman = Ishvara.

General Analysis :

- Brahman has all powers, Ananta Shakti Matu.
- Lord Vishnu – Lying in Anantha Shayan.
- Coiled Serpent – Coil represents Spring – Potential Power.

- Prana Shakti = Kundalini



Coiled power

- Coil symbolises Unmanifest power.
- Anantha represents potential Ananta Shakti utilised for creation.
- Vyasa gives Pramana.

Brahman has all qualities	Brahman is free from qualities
Vyavaharikaha Drishti	Paramartikaha Drishti

- Use logic to reconcile - Only Drishti Bheda Artha Patti Siddam.
- Brahman - Has all Shakti – Sruti – Pramanat essence of 1st sutra
- Brahman is Sarva Shakti Matu, Sruti Pramanat.

Sruti :

Chandogyo Upanishad :

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदं
मभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः
प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न विचिकि
त्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४ इति
तृतीयाध्याये चतुर्दशः खण्डः १४

sarvakarma sarvakamah sarvagandhah sarvarasah
sarvamidamabhyatto Vakyanadara esa ma Atmantarhrda
Ya Etadbrahmitamitah pretyabhisambhavitasmitya
Syadadha na Vicikitsastiti ha Smaha sandilayh Sandilyah.
Iti caturdasah Khandah. II 4 II

He who is the sole creator, whose desires are the desires of all, whose Odours are the Odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

- Sarva Karma, Gandaha, Rasaha, Kamaha.
- All powers of Action, Desire, Smell.
- Everything in Brahman.

Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas abhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

3rd Question :

- Parasya Shakti Vividaiva Srutyate... Svabhavika Jananabala Kriya Cha...
- Power of Brahman = Para – Supreme, Infinite, Highest, Limitless, Great, in Intensity + Variety.
- Human power – 100 Meter - 8.75 Second – Can't throw volley ball into the net! Or play tennis
- Brahman has manifold power – Nitya Siddha, Ananta Shakti Matu.

Word Analysis :

a) Sarvo Petha Cha :

- Cha – Moreover
- Sarvo petha – Brahman has all powers.

b) Tat Darshanat :

- Because of Veda Revelation of such a nature.

Significance :

a) Sarvo Petha :

- Sarva + Upetha
- Sarva Shakti – Ananta Shakti
- Ichha + Jnana + Kriya Shakti.
- Sarva Shakti includes Sarvajnatvam.
- Janam also is form of Shakti.
- Jnana Shakti includes Skill, Strength to produce something.

b) Upetha :

- Endowed with, Possessing.

c) Sarvabihi :

- Brahman is endowed with all Shakti.
- Grammatical doubt.

Brahma	Sarvopetha
<ul style="list-style-type: none">- Neuter gender- Noun↓Absolute Brahman- Paramatma = Masculine	<ul style="list-style-type: none">- Feminine

Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य ना- मरूपे व्याकरवाणीति २

Seyam Devataiksata hantahamimastisro Devata Anena
Jivenatmananupravisya Namarupe Vyakaravaniti. II 2 II

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms.' [6 – 3 – 2]

- Brahman = Devata.
- Surya, Chandra are Adhishtana Devata but Para Devata = Brahman – Para Devata Sarvopetha.
- Brahman is endowed with infinite powers.

d) Cha :

- Conjugation to join previous Aadhi.
- Moreover Brahman = Jagat Karanam.

e) Tad Darshanat :

Tatu	Darshanaat
Sarva Shakti Matvam Omnipotence	Sruti Vakyam revelation

- Because of Sruti's Revelation.
- We have this conclusion.
- Bagawan is omnipotent Says Sruti.

Sutra 31 :

विकरणत्वाच्चेति चेत् तदुक्तम् ॥ ३१ ॥

Vikaranatvanneti chet taduktam ॥ 31 ॥

If it be said that because (Brahman) is devoid of organs, (it is) not (able to create), (we reply that) this has already been explained.[II – 1 – 31]

- Vi - Karanatvat Neti Chet Tad Uktam.

Purva Pakshi Portion :

- Vi – Karanatvat Na

Siddantin :

- Iti Chenna Tad Uktam.

General Analysis :

- Normally every power Associated with one organ.

Shakti	Karanam
<ul style="list-style-type: none"> - Running power - Talking power - Painting power - Singing power - Knowledge power - Blind - Brahman's power 	<ul style="list-style-type: none"> - Legs - Tongue - hands - Mouth - Buddhi - No Seeing power - Maya

- Brahman – Without Karanam.
- Achakshu, Asrotram, Apani, Apadan – Amurtha formless.
- All pervading is god.

How Brahman has instrument based power with out instrument?

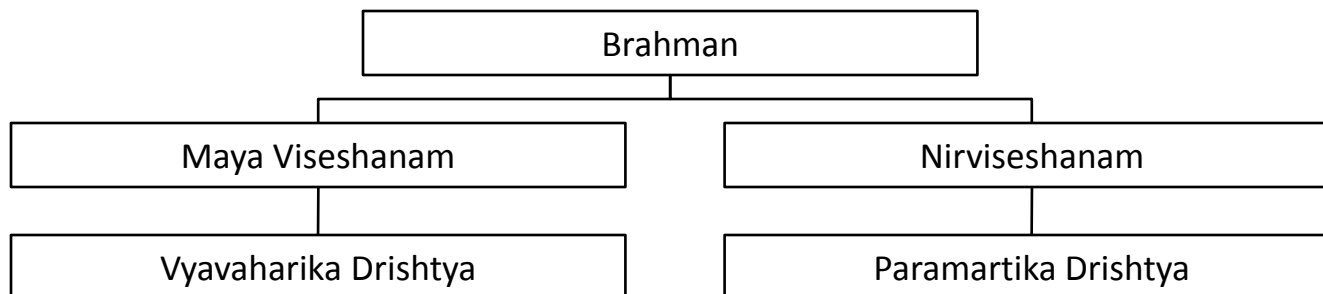
2 Level answer :

1) Brahman has no organ – Brahman has Maya power – Organ – Shakti in which all faculties hidden.

- Multi purpose instrument.

Human power :

- 22 Items nail Cutter /Scissors / Polish.
- Multi power Mixi.
- God's Multi power instrument – Maya.
- Maya = Power of Sarva Prana Indriyas, Karma Indriyas, Jnana Indriyas, Buddhi, Chittam Ahamkara.
- 19 Faculties of Sukshma Shariram.
- All included in one Maya.
- Maya = Sattva + Rajas + Tamas.
- Subtle body with 19 organs. Brahman + Maya = Sagunam, Sa Visesham not Nirguna, Nirvisesham Brahman.



- Tad Uktam – Answered in Sutra 27 not contradiction – Brahman both.
- Saviseshanam + Nirviseshanam with + Without Maya faculty.

- Creation - is from Vyavaharika Drishti – Plane.

Paramartika Drishti :

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

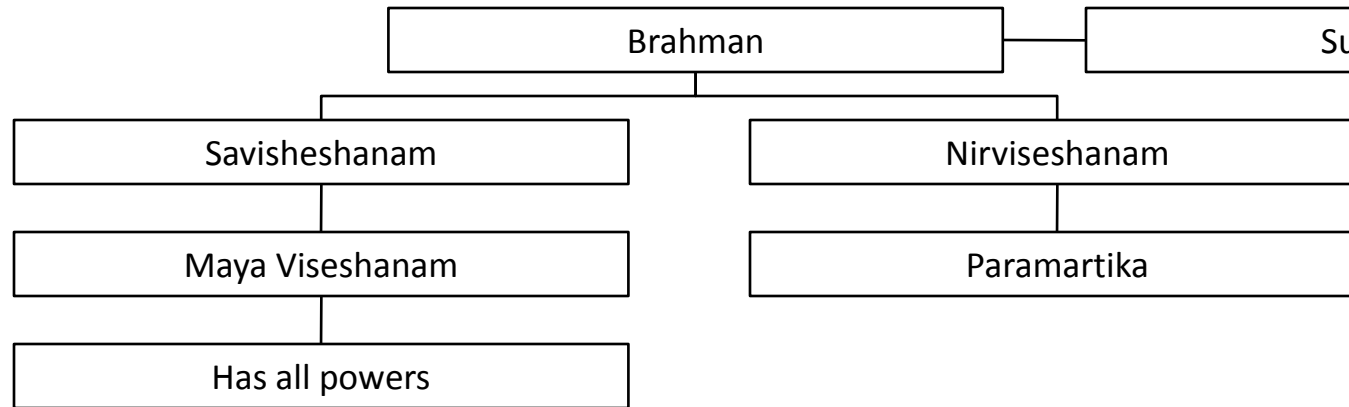
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II – K – 32]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus Realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [I – I – 23]



श्रुतेस्तु शब्दमूलत्वात् । 27 ।

Srutestu sabdamulatvat । 27 ।

But (this is not so) on account of scriptural passages and on account of (Brahman) resting on scripture (only). [II – 1 – 27]

Word Meaning :

a) Vi - Karanatvat :

- Not Vikaratvat – Modificationless – Here without Organs.

b) Na :

- Brahman does not have powers.
- Purva Pakshi – Part.

सर्वोपेता च तद्दर्शनात् ॥ 30 ॥

Sarvopeta cha taddarsanat ॥ 30 ॥

And (Brahman is) endowed with all (powers), because it is seen (from the scriptures). [II – 1 – 30]

- Brahman has all powers.

विकरणत्वान्नेति चेत् तदुक्तम् ॥ 31 ॥

Vikaranatvanneti chet taduktam ॥ 31 ॥

If it be said that because (Brahman) is devoid of organs, (it is) not (able to create), (we reply that) this has already been explained.[II – 1 – 31]

Objection :

- Brahman doesn't have any power - No Karanam.

Answer :

- Brahman has all powers.

c) Iti Chet : Tad Uktam

- If such objection is raised, It has been answered in sutra 27.

Significance of Words :

a) Vi – Karanatvat :

- Without Prana, Jnana Indriyas, Karma Indriyas, 19 Organs Karanams.
- Vigatani Karanam Yasmat Tatu = Karya Bavaha = Vikarana Organlessness of Brahman.

Purva Pakshi :

- Because Brahman does not have organs.

Sruti Pramanam :

a) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदकशरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाहयम्,
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ, gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahrastvamaḍīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamaṅgamacakṣuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam, :
na tadaśnāti kiṃcana, na tadaśnāti kaścana ॥ 8 ॥

He said : O Gargi, the knower's of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red Colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither Savour nor Odaour, without eyes or ears, without the vocal organ or mind, Non luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [3 – 8 – 8]

b) Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

c) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarṇam acakṣuḥ srotram tad-apani-padam,
Nityam vibhum sarvagatam susukṣmam tad-avyayam yad bhuta-yonim pari-pasyanti dhīrah ॥ 6 ॥

That which is invisible, ungraspable, Unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

d) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, Unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, Unmanifested, causal-state of the universe. [II – I – 2]

e) Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुर्ग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I
sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Brahman is free from all organs.

b) Na :

- Purva Pakshi statement
- Brahman doesn't have all powers.
- Sarva Shakti - Na Upadhi
- Para Devata Sarvopetha Na Bavati

Advantage to Purva Pakshi :

- Brahman - Not omnipotent
Not creator Universe
Not Jagat Karanam
- Prakrti – Jagat Karanam.

c) Iti Chet :

- If such Objection.

d) Tatu :

- Uktam – Tasya Uttara Answer given in Sutra 27.
- Organlessness / Powerlessness from Paramartika Drishti.

Vyavaharika Drishti	Paramartika Drishti
- Maya Shaktavat	- Organlessness Svetasvatara Upanishad : - Apani Pada...(3 .19)

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Hence Brahman is Jagat Karanam.
- Sarvo Upetha Adhikaranam Over.

11th Adhikaranam - Sutra 32 : Prayojanatvat Adhikaranam

न प्रयोजनवत्त्वात् ॥ 32 ॥

Na prayojanavattvat II 32 II

(Brahman is) not (the creator of the universe) on account of (every activity) having a motive. [II – 1 – 32]

Theme :

- Why should Brahman create world?
- What is the Purpose?

- Brahman is Nitya Trupta, fully Satisfied, Atma Ratihi, Atma Truptaha, Atma Santushtaha.
- Why Creation?

Assumption :

- Any activity born of desire.

Vyasa :

- All actions need not have a motive.

General Analysis : 1st Sutra :

Sutra 32 - Purva Pakshi – Sutra :

Answer : Next sutra 33 :

लोकवत्तु लीलाकैवल्यम् ॥ 33 ॥

Lokavattu lilakaivalyam ॥ 33 ॥

But (Brahman's creative activity) is mere sport, such as is seen in the world (or ordinary life). [॥ – 1 – 33]

- Brahman is fully satisfied, No expectation, No purpose in creation.
- Without expecting result even illiterate or dull witted person does not do action.
- Branta Purusha unintelligent – Will do unintelligent action.
- Wise will do action for big fruit of action.
- Hence Brahman not creator.

Word Analysis :

Purva Pakshi : Sutra :

a) Na :

- Brahman not cause of creation.
- Brahman not creator without purpose.
- Creation presupposes purpose.

b) Prayojanatvat :

- Creation is always endowed with Purpose – Motive.
- All products have target audience.
- Brahman cant think of creation because it alone is.

Why Visit America?

- Karma preceded by Kama
- Kama preceded by Apoornata (Non Fulfilment)
- (Don't study Sanskrit after 50 not easy.)

Uddeshya	Non – Fulfillment
<ul style="list-style-type: none">- Kama- Karma	<ul style="list-style-type: none">- Desire- Action

- If Brahman is Nitya Trupta, Aapta Kamaha, Poornaha – Why Jagat?
- Desireless Brahman can't create world.
- Creation requires desires.

Answer :

- Creation not always with motive.

No Rule :

- All actions must have motive.

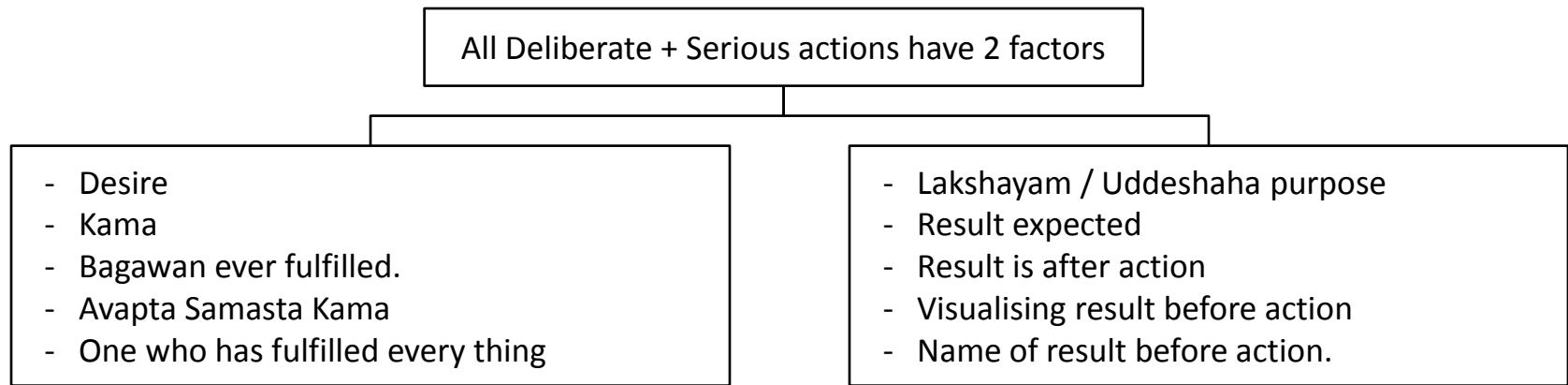
Lecture 168

11th Adhikaranam – 2 Sutra

- 1st : Purva Pakshi – Question
- 2nd : Answer

General objection from all philosophers :

- Ishvara can never be cause of creation.



- In ever fulfilled God, Kama can't be there.
- Purpose can't be there which is expected Karma Phalam.
- Neither Kama, Karma, projected karma Phalam possible in God.

Why god creates world?

- Ishvara not Jagat Karanam.
- Therefore Pradhanam is Jagat Karanam.

2 Answers :

- Bagawan has Desire and Purpose.

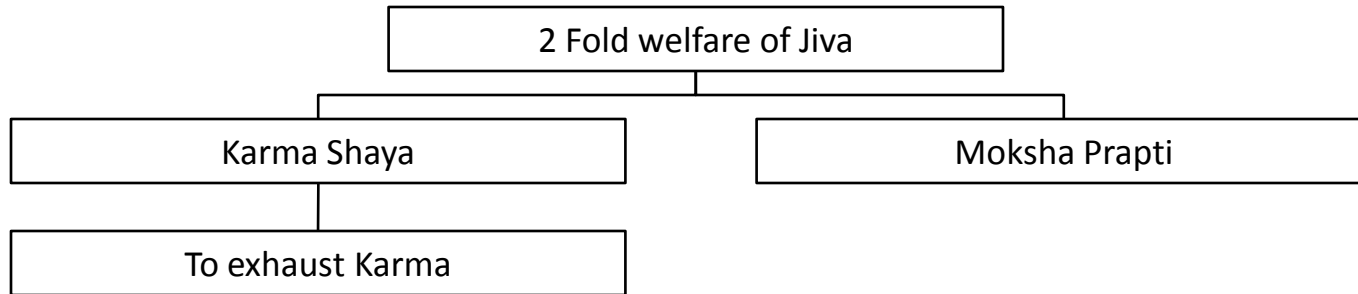
Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ १ ॥

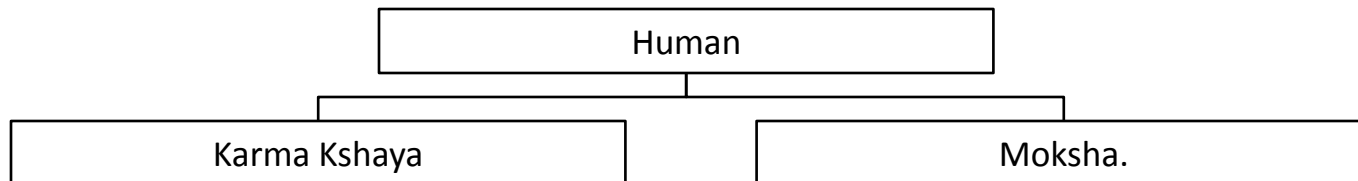
So 'Kamayata, bahu syam prajayeyeti, sa tapo' tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
Tatsrstva Tadevanupravisat,
tadanupravisya sacca Tyaccabhavat,
Niruktam canirukatam ca, nilayanam canilayanam ca
Vijananam cavijnanam ca,
Satyam canrtam ca satyamabhavati,
Yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko Bhavati. II 3 II

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, he Created all this whatsoever (We Perceive). Having created it, He entered into it. Having entered it, He became the manifest and the Unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse.'
[II – VI – 1]

- Kama is there. Desire for Loka Sangraha.
- Welfare of human being – Jiva.
- Loka Sangraha Ichha...



- In animal + Plant only Karma Shaya.



- Karma Kshaya + Moksha = Loka Sangraha = Jiva Sangraha.
- This is Kama + Uddesha.

2 Question's :

- If you accept Kama for Bagawan - He is also a Samsari.

Gita :

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

The blessed lord said: It is desire, it is anger born of the 'active', all devouring, all sinful; know this as the foe here (in This World.) [Chapter 3 – Verse 37]

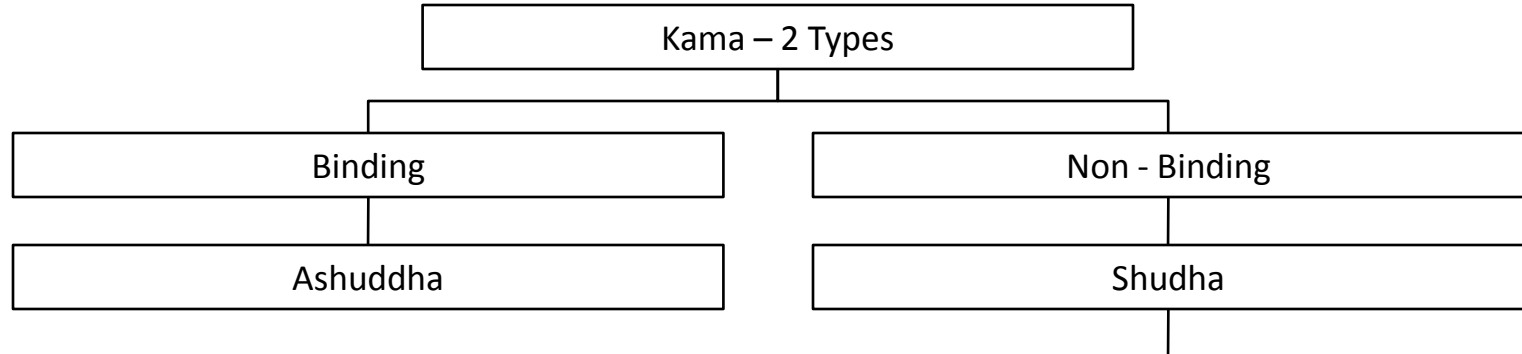
Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

**Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnutate ॥ 14 ॥**

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- Maha Kama, Maha Samsara



Taittiriya Upanishad :

- So Kayamata Bahushya.... [II – VI – 1]
Shankaras commentary gives this.
- Does not arise out of Apoornatvam.

- Ishvara's Kama not out of Agyanam or Apoornatvam.
- Therefore Kama – Non binding.
- True for Jeeva also.

Gita :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किं चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२ ॥

There is nothing in the three worlds, O Partha, that has to be done by me, nor is there anything unattained that should be attained by me; yet, I engage myself in action.
[Chapter 3 – Verse 22]

- I have nothing to do – Accomplish action not from Apoornatvam, Spontaneously out of Poornatvam, compassion, Shudha Kama does not bind.
- Hence Bagawan can have Kama, Ichha, Jnanam, Kriya Shakti.
- It is glory, Alankara – Bushanam, not Dushanam – Defective.

Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३-२० ॥

Janaka and others attained perfection verily through action alone; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- With Loka Sangraha comes Srishti.

When did Kama come?

- Present Srishti for karmas of previous Srishti.

What is purpose of 1st creation?

- We don't accept 1st creation – Creation has no beginning, No matter can be created.
- Nothing destroyed or created law of Science and Shastra. Conservation of Energy + Matter.

Purpose of Creation :

- Exhaustion of karma of previous Srishti. Lord not bound.
- We accept Purva Pakshi assumption – Abyupethya Vada – Purpose – Loka Sangraha.

लोकवत्तु लीलाकैवल्यम् ॥ 33 ॥

Lokavattu lilakaivalyam ॥ 33 ॥

But (Brahman's creative activity) is mere sport, such as is seen in the world (or ordinary life). [II – 1 – 33]

Question :

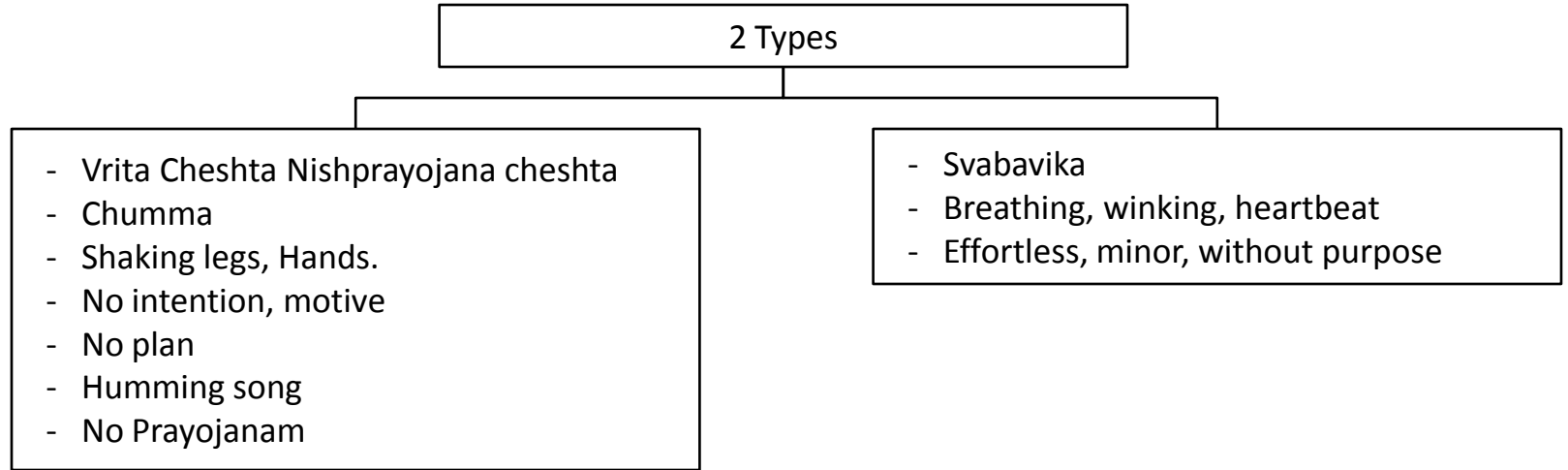
- Purva Pakshi – Assumption

Assumption :

- Every action should have purpose – Law of Purva Pakshi – Maxim.

Vedantin :

- No Such Law / Rule.
- All actions need not have purpose.



Purva Pakshi :

- Vast creation not Cheshta of God.

Vyasa :

- For Sangeeta Vidwan, Humming Easy - For me will require 10 yrs of Training.
- For human, Big task is creation.
- For God, Omniscient, Omnipotent.
- Play / Leela for Leela.

Sivananda Lahari :

क्रीडार्थं सृजसि प्रपञ्चमखिलं क्रीडामृगास्ते जनाः
यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् ।
शंभो स्वस्य कुतूहलस्य करणं मच्चेष्टितं निश्चितं
तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥ ६६ ॥

Kreedartham Srujami prapancha Makhilam Kredamruga sthe Jana,
Yat Karmacharitham maya cha bhavatha prethyai bhavatyeva That,
Shambho swasya Kuthuhalasya Karanam Macheshtitham Nischitham,
Tasmat Mamka Rakshanam Pasupathe Karthavya Meva Twaya. II 66 II

Oh Bestower of happiness, You create the world for your sport, All the people there are but animal toys to you, All that I do is for your pleasure, And it is true that all my actions are instrument fine. For the pleasure of your devotees, So, Lord of All beings, My protection should indeed be done by you. [Verse 66]

- Puppet show – Kreedā

Mandukya Upanishad :

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वाभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

bhogārtham sṛṣṭirityanye krīḍārthamiti cāpare |
devasyaiṣa svābhāvo'yamāptakāmasya kā sprhā || 9 ||

Others think that the world is being created for the purpose of god's enjoyments, while still others attribute it to a mere play of the lord. But it is the very nature of the effulgent being, the atman; for, what desire is possible for him, whose desires are always in state of perfect Fulfilment? [I – K – 9]

Breathing Out	Breathing In
Creation	Pralayam

- Natural, effortless breathing to us similarly is creation for Bagawan.
- Leela - Effortless, play.

a) Leela Vatu Tu :

- Objection is not valid, Purva Pakshi Vyavarittartaha.

b) Leela Kevalyam :

- Creation is mere sport, fun, Passtime for Brahman.

c) Loka Vatu :

- As seen in the world.

Significance of Words :

a) Loka Vatu :

- In this world itself, Vyabichara – There is violation of Purva Pakshi – Law.
- Every action must have purpose.
- We do actions accidentally without purpose Chumma actions.

b) Tu :

- Negation of Purva Pakshi.
- Purva Pakshi Vyavarittartaha
- Objection is invalid – Vyasa says.

c) Leela Kaivalyam :

- Kevala Leelavatu
- Mere sport, no other motive.
- For Bagawan absolutely sport no other motive, intention.
- Krishna Leela
Shakti Leela
Shiva Leela
Vishnu Leela.

- Leela = Action without purpose.

Don't Ask Why :

12th Adhikaranam

Important Adhikaranam – Sutra 34 – 3 Sutras

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॥ 34 ॥

Vaishamyanaigrhrinye na sapekshatvat tatha hi darsayati ॥ 34 ॥

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [II – 1 – 34]

General introduction :

- Central theme - Answer doubt based on previous Adhikaranam.
- Creation is sport for Bagawan.
- Jiva suffering Disease, Death, Agony cant be sport for compassionate.
- Bagawan which is sadism (Injure others to enjoy)
- I Enjoy, others suffer = Sadism = Terrible Dosha.
- Creation gives suffering to all Jiva Partiality + Cruelty – 2 Doshas of Bagawan.
- No Karuna Murthy, not Kripalu, not Janardhana – Rudra.
- Jananam Rodoyati Iti Rudra Arday Peedayati – Janardana.
- Shiva Makes People cry not Puja Yogyaha.

Answer :

- Disparity, suffering. Not caused by Bagawans Partiality + Cruelty.

Sutra :

- Bagawan does not have Disparity - Difference, + Cruelty.

- Creation was Begawan's sport – Purusha Vidha Brahmana - Brihadaranyaka Upanishad – Chapter 1 - Lord was alone, Multiplies and creates the world.
- Omniscient, Omnipotent.
- Why not every one born healthy, Rich, no Mosquito.
- Vaishamyam = Partiality w.r.t. Different Jivas, is injustice.
- Death in old age ok not 2 years old.
- I am doing Puja for 35 years – Why die?
- Vaishamyam Means unjust, Partial.

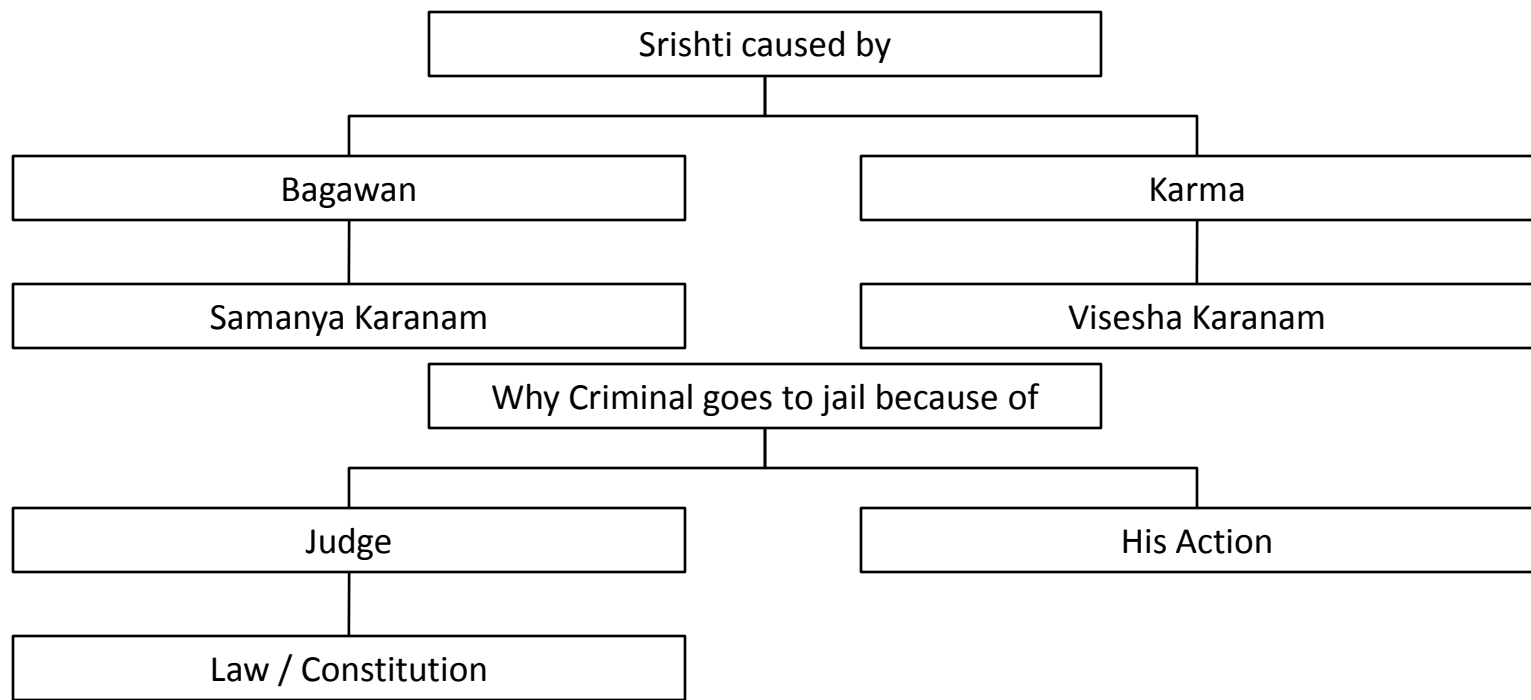
2nd Dosha :

- Some rich, creation fine does Srishti – Why Samhara.
- Why dissolution? Painful affair.

Vaishamyam	Samhara
- Sthithi Kale Partial god	- Pralayam Kale Naigrinyam Cruel - Not Compassionate god without compassion.

Why Bagawan swallows world when, everyone enjoying?

- Bagawan not Partial / Cruel Disparity, dissolution not will of God.
- Bagawan does not give disease.
- Cause :
 - Sapekshatvat
 - Different
 - Jivas Karma Responsible for difference.



- Judge decides as per law book, not totally Responsible.
- Laws inert, Jadam, Kartru Ragya Prapte Phalam, Karma kim... Karma Tat Jadam.

Upadesa Saram :

कर्तुराज्ञया प्राप्यते फलम् |
कर्म किं परं कर्म तज्जडम् || १ ||

Karturagya Praayapyate Phalam
Karma Kim Param Karma Tajjadam || 1 ||

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [II – 1 – 34]

- Laws / Karma Jadam
- Chetana Judge required to keep the law.

Judge	Law
<ul style="list-style-type: none"> - Samanya karanam intelligent principle - Bagawan 	<ul style="list-style-type: none"> - Viseshha Karanam - Jiva

Parjanya – Rain	Seed
<ul style="list-style-type: none"> - Samanya Karanam - Ishvara <p>↓</p> <p>Samanya</p>	<ul style="list-style-type: none"> - Vishesha Karanam - Karma <p>↓</p> <p>Vishesha</p>

- No Dosha of Partiality / Cruelty. Come to know god from Shastra our instruments can't understand god.

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्म, ओषधीर्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति; अहर सोम्य हस्तमार्तभा, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति । तौ होत्क्रम्य मन्त्र्यांचक्राते; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशंसतुः कर्म हैव तत् प्रशंसतुः; पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपराराम ॥ १३ ॥ इति द्वितीय ब्राह्मणम् ॥

yājñavalkyēti hovāca, yatrāsya puruṣasya mṛtasyāgniṁ vāgapyeti, vātaṁ prāṇaḥ, cakṣurādityam, manaścandram, diśaḥ śrotram, pṛthivīm śarīram, ākāśamātma, oṣadhīrlomāni, vanaspatīnkeśāḥ, apsu lohitaṁ ca retaśca nidhīyate, kvāyaṁ tadā puruṣo bhavātīti; ahara somya hastamārtabhā, āvāmevaitasya vediṣyāvah, na nāvetat sajana iti | tau hotkramya mantrayāmcakrāte; tau ha yadūcatuḥ karma haiva tadūcatuḥ, atha yatpraśaśaṁsatuḥ karma haiva tat praśaśaṁsatuḥ; punyo vai punyena karmanā bhavati, pāpaḥ pāpeneti | tato ha jāratkārava ārtabhāga upararāma || 13 || iti dvitīyaṁ brāhmaṇam ||

‘yajnavalkya,’ said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man?’ ‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ they went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. There – Upon Artabhaga, of the line of Jaratkaru, kept silent. [3 – 2 – 13]

- Punya gives higher Janma.
- Papa gives lower Janma.
- Mishram gives Manushya Janma.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those who are abiding in Sattva go upwards; the Rajasikas dwell in the middle; and the Tamasic as, abiding in the function of the Lowest Guna, go downwards.

[Chapter 14 – Verse 18]

- Earn Healthy / Sick body with our Punyam / Papam previous Karma.
- Bagawan - Responsible for Dosha Rahita Jagat Karanam. God not partial.

Gita :

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ ७-२७ ॥

By the delusion of the pairs of Opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (Scorcher of foes).

[Chapter 7 – Verse 27]

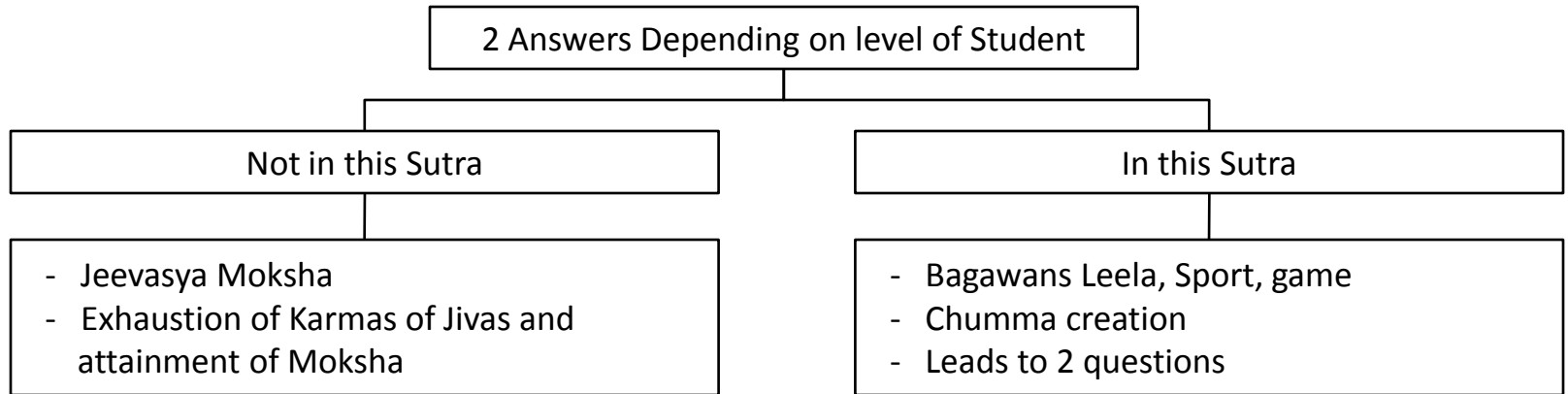
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 – Verse 17]

Lecture 169

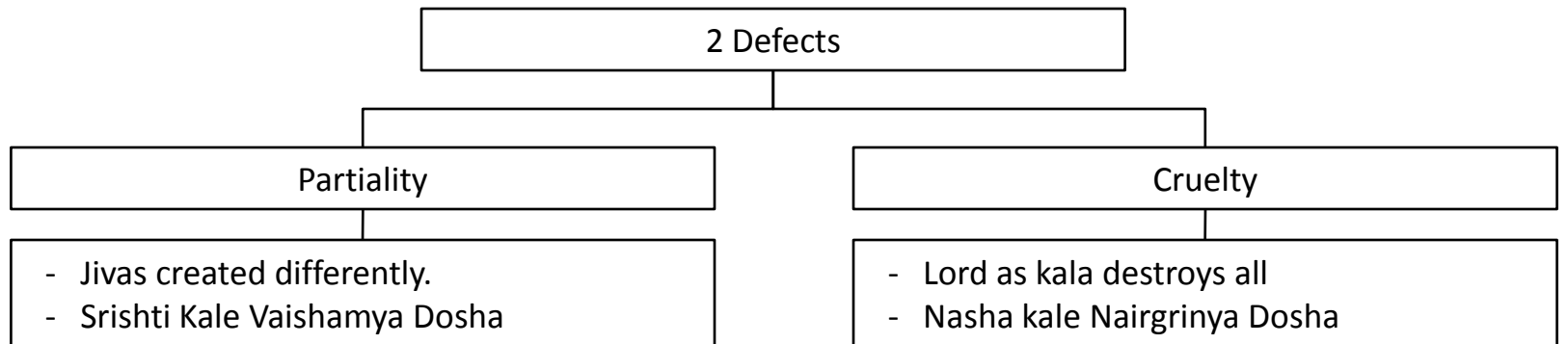
12th Adhikaranam – Sutra 34 – Vaisamyanaigrinya Adhikaranam – 3 Sutras.

- General Analysis of 34th Sutra done.
- What is purpose of creation?
- Vyasa answers Purva Pakshi question.



Question :

- Fun for Bagawan, Terrible for Jiva, suffering of countless Jivas.
- Narakam, Janma, Maranam, Vyadhi, Viyoga.
- All suffering because of Srishti.
- Not Compassionate Bagawan.



Vyasa :

- Difference in Jiva and destruction of Jiva not caused by Bagawan's will but dependent on karma of people.
- Birth, Srishti, Pralayam caused by Bagawan, based on karma.
- Karma responsible for old Age, Birth, Death of body.

Gita :

अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

Brahman is imperishable, the supreme; his essential nature is called self – knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 - Verse 3]

Bagawan	Karma
Samanya Karanam	Visesha Karanam

Judge :

- Not Partial / cruel.
- Law takes its own course.

Word Analysis :

a) Na Vaishamya Naigrinya :

- Brahman has no Partiality, or Cruelty.

Srishti kale	Pralaya kale
Partiality	Cruelty

b) Sapekshatvat

- Since creation dependent on other factors.

c) Darshitam Tatahi :

- It has been revealed so, Thus in Scriptures.

Significance of Words :

- Vaishansyancha – Partiality – Unequal.
- Nairgrinyancha – Cruelty.

Samam	Vi samam	Abstract Noun – Vaishamyam
- Equal	- Unequal	- Inequality - Partiality - Injustice - Favourtism

Nair	Grinyam
Non	Compassion

- Compassionless – Nirdayaa... Karma Rahita.
- Abstract Noun – Nirgrinasya Bavaha.
- Cruelty
- 2 Defects imputed by Purva Pakshi.
- I am suffering because Bagawan is unjust.

c) Na :

- 2 Defects not there in Bagawan = Pratigya.

d) Sapekshatvat – Hetu – Reason :

- Because all sufferings and differences based on other factors.
- Sa – Peksha - Conditional
- Conditioned by... Other 3 factors
- Punyam, Papam, Mishram.

e) Tat Hi Srutihi Darshayati :

- Birth, Death, Old Age, Disease – Depends on Karma, not will of God.
- Sruti reveals truth in this manner.
- Varieties in creation not based on likes and dislikes of Bagawan but your Punyam, Papam.
- You get what you deserve.

Sruti : Brihadaranyaka Upanishad

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्म, ओषधीर्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति; अहर सोम्य हस्तमार्तभा, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति । तौ होत्क्रम्य मन्त्रयांचक्राते; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशशंसतुः कर्म हैव तत् प्रशशंसतुः, पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥ इति द्वितीय ब्राह्मणम् ॥

yājñavalkyēti hovāca, yatrāśya puruṣasya mṛtasyāgniṃ vāgapyeti, vātaṃ prāṇaḥ, cakṣurādityam, manaścandram, diśaḥ śrotram, pṛthivīm śarīram, ākāśamātma, oṣadhīrlomāni, vanaspatīnkeśāḥ, apsu lohitaṃ ca retaśca nidhīyate, kvāyaṃ tadā puruṣo bhavatīti; ahara somya hastamārtabhā, āvāmevaitasya vediṣyāvaḥ, na nāvetat sajana iti | tau hotkramya mantrayāṃcakrāte; tau ha yadūcatuḥ karma haiva tadūcatuḥ, atha yatpraśāśamsatuḥ karma haiva tat praśāśamsatuḥ; punyo vai punyena karmanā bhavati, pāpaḥ pāpeneti | tato ha jāratkārava ārtabhāga upararāma || 13 || iti dvitīyaṃ brāhmaṇam ||

‘Yajnavalkya,’ said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man?’ ‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ they went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. There – Upon Artabhaga, of the line of Jaratkaru, kept silent. [3 – 2 – 13]

Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam || 7 ||

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Some born Human, Plants, Animals.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those who are abiding in Sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards.
[Chapter 14 – Verse 18]

- Blame your Karma not god.

Next Sutra 35 – 2nd Sutra of Adhikaranam.

न कर्माविभागादिति चेत् न अनादित्वात् ॥ 35 ॥

Na karmavibhagaditi chet na anaditvat ॥ 35 ॥

If it be objected that it (viz., the Lord's having regard to merit and demerit) is not possible on account of the non - distinction (of merit and demerit before creation), (we say) no, because of (the world) being without a beginning.
[॥ – 1 – 35]

1st Sutra :

- Purva Pakshi – Objection

2nd Sutra :

- Answer

1st Part - Purva Pakshi :

- Na Karma Avibagat.

2nd Part – Answer :

- Iti Chenna Anaditvat.
- People born differently because of Karma.

Purva Pakshi :

- 1st Srishti - No Karma? What is basis.
 - Cause must be Bagawan.
 - Hence 2 Doshas – Vaisamyam and Nirgrinyam.

Vyasa :

- You will have eternal problem as long as you have 1st creation notion – Remove notion from Mind.
- Creation not Linear – Process – but cyclic process – circle – No beginning.
- Round table conference - All First / Last.
Long table Conference – 1st / Last.

Answer :

- Anaditvat – Being Divisionless.

a) Na Karma :

- There is no Karma w.r.t. 1st creation.

b) Iti Chet :

- If this is objection.

c) Na :

- It is not Valid.

d) Anaditvat :

- Because of Beginninglessness of creation.

Significance of Words :**a) Na karma :**

- Keeps in mind 1st creation.
- No Prior transactions.

b) Avibagat – Reason :

- Karma distinctions are not there before first creation.
- Mishra Jiva – Punya Karma Nasti before first creation.
- Jiva – Karma – Vibaga Abava.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् तद्धैक
आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः
सञ्जायत १

*Sad eva, saumya, idam agra asid ekam evadvitiyam, tad
dhaika ahuh, asad evedam agra asid ekam evadvitiyam, tas
mad asatah saj jayata. || 1 ||*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non- existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Before creation one Brahman.
- Many Jivas, Many Karmas not there.
- Upto here is Purva Pakshi – Portion.

c) Iti Chet :

- If this is Question.

d) Na :

- We do not accept this objection.
- Hence Question is wrong.
- Srishti Anaadhi...

Sutra 36 :

उपपद्यते चाप्युपलभ्यते च ॥ 36 ॥

Upapadyate chapyupalabhyate cha || 36 ||

And (that the world—and also Karma—is without a beginning) is reasonable and is also seen (from the scriptures).
[|| – 1 – 36]

Important Sutra :

- Any intelligent person should accept, creation is Beginningless.
- Srishi = Anaadi – proved by Sruti + Yukti.

a) Logic :

i) Science :

- Law of conservation of Energy and Matter.
- No first creation.
- Ends in Asat Karya Vada.
- Matter exists all the time.

Tattva Bodha :

स्थूलशरीरं किम् ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति
षड्विकारवदेतत्स्थूलशरीरम्।

sthūlaśarīraṁ kim ?

pañcīkṛtapañcamahābhūtaiḥ kṛtaṁ satkarmajanyaṁ

sukhaduḥkhādibhogāyatanam śarīram

asti jāyate vardhate vipariṇamate apakṣīyate vinaśyatīti
ṣaḍvikāravadetatsthūlaśarīram |

This body that is made up of the Grossified five original (great) elements, which is born due to (past) good actions, which is the abode for the enjoyment of happiness, sorrow, etc, which is endowed with the six-fold modifications such as, 'is', 'is born', 'grows', 'undergoes modification', 'decays', 'dies', is the gross body. [Verse 2]

- Transformation – Asti, Jayate...
- Vikara is there – No Utpatti – No Creation.

ii) Shastra :

- Who will give 1st karma to 1st Jiva.
- Experiences are caused only by Punya – Papa – Mishram.
- Bagawan does not give Capital - Punyam, Papam.
- Otherwise Bagawan has to distribute Punya / Papam without cause which is called Abyutha Abagamaha.

- 1st set of experiences will be Nir Nimittam – Causeless called Akruta Abyagama Dosha.
- Causeless, accidental Experiences.
- Defect in orderly creation.

3rd Dosha :

- Anirmoksha Prasanga.
- When Jiva destroys all karmas, attains liberation not reborn.

Purva Pakshi :

- 1st creation can take place without Karma.
- What is guarantee liberated are not reborn.
- Punar Janma possible without Karma.
- No interest of Moksha.

1st :

- Asat Karya Vada Prapti Dosha.

2nd :

- Akruta Abyagama Dosha.

3rd :

- Anirmoksha Prasanga Dosha or Muktanam Punararukti Prasanga Dosha.
- 1st creation without Karma illogical.

Sruti :

Rig Veda + Taittiriya Samhita :

स्याचन्द्रमसा धाता यथाप्वमकल्पयत् ।
दिव च पथिर्वो चान्तरिक्षमथा स्वः ॥ ३ ॥

sūryācandramasau dhātā yathāpūrvam akalpayat ।
divaṃ ca pṛthiviṃ cāntarikṣam atho svaḥ ॥

Dhatar, the great creator, then formed in due order Sun and Moon. He formed in order Heaven and Earth, the regions of the air, and light. [10 – 190 – 3]

Mahanarayana Upanishad :

- Agama Shakti Sukhtam.
- Lord created Sun, Moon exactly like previous universe.

Smriti :

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छिन्वा ॥ १५-३ ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm – rooted Asvattha – tree with the strong axe of Non – Attachment...[Chapter 15 – Verse 3]

- Never talk of beginning of creation.

Word Meaning :

a) Apicha :

- Moreover

b) Upadhyate :

- Beginningless of creation is reasonable, Logical.

c) Cha Upalabhyate :

- This is revealed in the Scriptures.

Significance of Words :

a) Upapatyathe :

- It is Logical.
- Gives Yukti Pramanam.

3 Reasons :

- Asat Karya Vada Prasangaha
- Akruta Abyagama Dosha
- Anir Moksha Prasanga Dosha.

b) Cha Api :

- Conjunction to club previous Sutra.

c) Upalabyathe :

- Sruti Pramanam support, Creation is Beginningless - Not logical and found in scriptures.
- Srutou Uchyate

Taittiriya Aranyakam :

समुद्रादर्णवादधि संवत्सरो अजायत।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी।
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।
दिवं च पृथिवीं चान्तरिक्षमथो सुवः।
यत्पृथिव्यां रजस्स्वमान्तरिक्षे विरोदसी।
इमांस्तदापो वरुणः पुनात्वघमर्षणः।
पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः।
एष भूतस्य मध्ये भुवनस्य गोप्ता।
एष पुण्यकृतां लोकानेष मृत्योर्हिरण्मयम्।
द्यावापृथिव्योर्हिरण्मयं सञ्श्रितं सुवः ॥ १४ ॥

samudrādarṇavādadhi saṁvathsaro ajāyata ।
ahorātrāṇi vidadhadviśvasya miṣato vaśi ।
sūryācandramasau dhātā yathāpūrvamakalpayat ।
divaṁ ca pṛthivīm cāntarikṣamatho suvaḥ ।
yatpṛthivyāṁ rajassvamāntarikṣe virodasī ।
imāṁstadāpo varuṇaḥ punātvaghamarṣaṇaḥ ।
punantu vasavaḥ punātu varuṇaḥ punātvaghamarṣaṇaḥ ।
eṣa bhūtasya madhye bhuvanasya goptā ।
eṣa puṇyakṛtāṁ lokāneṣa mṛtyorhiraṇmayam ।
dyāvāpṛthivyorhiraṇmayam saṁśritaṁ suvaḥ ॥ 14 ॥

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छिन्वा ॥ १५-३ ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm – rooted Asvattha – tree with the strong axe of Non – Attachment...[Chapter 15 – Verse 3]

- Therefore creation is Anaadi.
- What is purpose of creation, is over.

13 Adhikaranam – One Sutra :

37th Sutra :

सर्वधर्मोपपत्तेश्च ॥ 37 ॥

Sarvadharmopapattescha ॥ 37 ॥

And because all the qualities (required for the creation of the world) are reasonably found (only in Brahman) He must be admitted to be the cause of the universe. [II – 1 – 37]

- Sarvo Dharmo Upapatti Adhikaranam

General Introduction :

- Upasamhara Adhikaranam.
- Defends Vedantic teaching.
- Defends Samanvaya of 1st Chapter.
- Vedanta free from logical loopholes and violations of Sankhya.

General Analysis :

- Jagat Karanam requires Characteristics, attributes to be cause of universe.
- Person can't walk / Sit... Can't get gold medal in Olympic.
- Accomplishment + Features do not tally.
- Sarvagyatvam, Sarvashaktimatvam, Nityatvam, Sarva Vyapitvam, Svatantram are characteristics qualification required to be cause of creation.
- All Karana dharma can fit only Brahman.
- Can't fit Prakrti – Jadam, not Svatantram.
- Can't fit Hiranyagarbha. Paratantram can't be cause, Give job to Brahman.

World Analysis :

- Sarva Dharma Upapatha Cha.

a) Cha :

- Moreover.

b) Sarva Dharma Upapathe :

- Since all characteristics, Virtues, Attributes required for creation are possible in Brahman only.
- Brahman is cause of creation.

Significance :

- Sarva Dharma Upapathe.

a) Sarva :

- All

b) Dharma :

- Qualification - For creating Universe + Maintaining.
- We can't maintain our own Creations – Children.

c) Upapatte :

- Will snugly fit only to our Nirguna Brahman.

Gita :

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वो ऽस्त्विष्टकामधुक् ॥ ३-१० ॥

The Prajapati (the creator), having in the beginning (of creation) created mankind together with Sacrifices, said, 'by this shall you prosper; let this be the Milch cow of your desire – Kamadhuk ' (The mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

- Saha Yagyaha, Praja Srishtva.... Creator also created Shastra.
- World not Experimental / Accidental / But with total order.
- Hence Brahman with qualifications is Jagat Karanam.

13th Adhikaranam – 37th Sutra :

- Subject, doubt, Purva Pakshi, Siddanti – Cleared. Not Smriti Virodha, Yukti Virodha – Sruti Virodha – 3rd Chapter.
- Vyasa defended Vedanta against Sankhya Yoga, Neiyayika, Veiseshika.
- Protecting when other philosophers hit you is done in 1st Pada.
- 2nd Pada – Will Attack.